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Targum Jonathan on Numbers
Targum Yonatan on the wilderness
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Targum Yonatan on the wilderness

Chapter 1

And the Lord spake unto Moses in the wilderness of Sina in the tabernacle of Zimnah, together with Jerah-de-Yair, which is Jerah-de-Tinna, as he had commanded him, saying, Take a time to come out of the land of Egypt, and From the twenty-second year of the covenant of the Lord, all the families of the children of Israel, Timon, Jathuon, for Hilel, Anath, and Aaron, and Imchon, Jehon, a man of great power, for Shibta, a man of great power, for the house of Abatha, he was, and Elin, Shemaiah, the son of Goveriah, the son of Dicumon, Imchon, for Reuben, Amarcol, Elizur, the son of Shedeur, for Shimeon, Amarcol, Shelumiel, the son of Zuri, Shaddai, for Judah, Amarcol Nahshon son of Amminadab, Issachar, Amarcol, Nethanel son of Zoar, Zebulun, Amarcol, Eliab son of Helon, the sons of Joseph, Ephraim, Amarcol, Elishama son of Ammihud, Manasseh, Amarcol, Gamaliel son of Pedahzur, Benjamin, Amarcol, Abidan son of Gideoni, Dan, Amarcol, Ahiazar son of Amishaddai, Asher, Amarcol, Pagiel son of Ochran For Amarcol Eliasaf son of Deuel, for Naphtali, Amarcol Achira son of Einan, to the people's assembly, when the leaders of the tribes of Shibtiah, the leaders of the Alphaean tribes of Israel, were seated, and the words of Moses and Aaron, the days of Govreiah, the days of the assembly, were spread out in Shemahan and all the days of the assembly, when they sat down as one man, for the day of the feast of the Lord, the feast of the Lord. They were numbered and allotted to the descendants of Abatha in the tribe of Shemahan, twenty-two years old, and to Elah, Golgotha, the name of the tribe of Moses and Menan in the wilderness of Sin. And they were the sons of Reuben, the sons of Israel, according to their inheritance For Golgotha, all the people of the city are twenty-two, and for Elah, all the people are twelve. Sekhumon for the tribe of Simeon forty and six thousand and five hundred to build a house of Simeon, Jehoshaphat for the house of Abathon in the tribe of Shemahan for the house of Golgolathon, all the people of Dekorah from twenty-two, and for Elah, all the people of Helah. Sekhumon for the tribe of Simeon fifty and nine thousand and five hundred to build a house of Dagd. They were assigned to gather the descendants of Abatha in the Shemahan clan, to Golgotha, all the descendants of Dekor, from twenty-two years old, and to Elah, all the descendants of Helah, the Shemahan clan Dekura from Bar Ashrin Sheni and from Elah all the descendants of Helah, the sons of Shechem, for the tribe of Judah, forty-four, and seven thousand, and six hundred, to build the house of Issachar, Jehoshaphat, to gather them to the house of Abatha, in the tribe of Minyan, Shemahan, to Golgolathon. All Dekura from Bar Ashrin Sheni and from Elah all the descendants of Helah, the sons of Shechem, for the tribe of Issachar. Four and fifty thousand and four hundred for the building of Dizbulun, Jehoshaphat, Lignisathon, for the house of Abatha, in the tribe of Shemahan, for Golgolathon, all the people of Dekorah, twenty-nine, and for Elah, all the people of Helah, Sukhum, for the tribe of Dizbulun, fifty and seven thousand and four hundred for the building of Joseph, for the building of Ephraim. They assigned to the house of Abatha in the tribe of Shemahan, to Golgolathon, all the Dekorites from twenty-two years old, and to Elah, all the Naphtahites, the Helahites, the Sukhumites, for the tribe of Ephraim, forty-one thousand five hundred, to build Dimnasheh. They assigned to the house of Abatha in the tribe of Shemahan, to Golgolathon, all the Dekurah was twenty-two years old. He had twelve sons: Elah, Elah, Shechem, and Shechem. He had three sons: Elah, Elah, and Shechem.

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For the building of the house of Abatha, in the tribe of Shemahan, twenty-two thousand, and for Elah, all the descendants of Hela, the Shemahanites, for the tribe of
Benjamin, thirty-two thousand and five thousand and four hundred. For the building of Dedan,
Jehoshaphat, in the house of Abatha, in the tribe of Shemahan, twenty-two thousand and for Elah, All the descendants of Hela the Succothite, for the tribe of Dedan,
Shitin, and Terin, were one thousand and seven hundred, for the sons of Asher,
Jehoshaphat, for the sons of Gennesathon, for the house of Abatha, in the tribe of Shemahan, twenty-two years old, and for Elah. All the descendants of Hela the
Succothite, for the tribe of Asher, forty-one thousand and five hundred, for the sons of
Naphtali, Jehoshaphat. The number of the descendants of Abatha was twenty-two. And for Elah, all the descendants of Hela, their number, for the tribe of Naphtali, fifty-
two, and for the tribe of Telah, one thousand four hundred. The total of the descendants of
Dimnah, Moses and Aaron, and the leaders of Israel, the chief of the tribe of Abatha, was one. And this was the total of the descendants of Abatha. The number
of the children of Israel of the house of Abathahon was twenty-two years old. And for Elah, all the families of Helah in Israel, and all the families of the sons of Shelah
were six hundred and thirty thousand and five hundred and fifty. And for the Levites, for the tribe of Shebat, the tribe of Dabat, they were not numbered among them. And
for the Levites, for the tribe of Shebat,
they were not numbered among them. And for the Levites, for the tribe of Shebat, they were not numbered among
them. And for the Levites, for the tribe of Shebat, they were not numbered among them. And for the Levites, for the tribe of Shebat, they were not numbered among them. You shall not receive alms from the people of Israel, and you shall give to the Levites for the tabernacle of the congregation, and for all the table
And when the tabernacle is taken down, the Levites shall go in, and The Levites shall carry the tabernacle of the congregation, and the tabernacle of the
congregation shall be the tabernacle of the congregation: and the children of Israel shall serve it according to all the commandments of Moses, which he commanded.

Chapter 2

And the Lord said to Moses and Aaron, "Let
us go to the city of the LORD, and let The law of Judah for the children of Chil'ihon, in the four quarters of a square mile, and its customs were from the birth
of the tabernacle of the goats, all the tribes of the tribe of Margalita, the divination of the smoky, the green, the red, and the white The sons of your enemies will be rooted out in your graves from before you, and the way to it will be like the image of a lion, a lion that has fallen by the river Drava.

Judah: Nahshon son of Amminadab
and his troops and his army were seventy-four thousand and sixty-six hundred, and Dishran,
the son of Smochin, the son of Sheba, the son of Dishashkar, and Rabbah, the son of Deva, the son of Menai, the son of El Hilwath, the son of
Dibni, the son of Issachar, Nethanel son of Zoar and his troops and his army were fifty-four
thousand and six hundred, the son of Sheba. Diblon and Rabbah of Deva, the chief of the tribe of Zebulun, Eliab the son of Helon, and his troops, and their numbers, were fifty-seven thousand and four hundred, all
the number of the tribe of Judah, one hundred, and eighty-nine, and Shitah, one thousand and four hundred, and their troops, in front of
the camp of Nathalin, the territory of Reuben, to the south. The right of the people of Chil'ihon in the four quarters of a square mile and its gates were from the name of the hill of Givonin, all the hill of Margalita, Dibhushan, Azmorad, and Shabziz, and
Sabalum, and its villages, a lawgiver and an interpreter of the name of the hill of Shibtiah, Reuben, Shimon, Gad, and its offerings, as written: Hear, O Israel, our God, the Lord, the One, and its villages. He was the leader of the people of Mount Ayala, and he was the one who made the people of Mount Toreil, the one who made the people of Ram, the prophet of Halafia, the one who made the poor
The tribe of Deiruven Elizur, son of Shedeur, and
his troops and his men were forty-one tribes, and Shita Alpin, five hundred, and Dishran,
the chief of the high priest, Shita Simchin, the chief of the high priest, Shita Shimeon, and Rabbah, the sons of Shimeon, Shelumiel, son of Zuri, Shaddai, and his troops and his men were fifty-one tribes, and
Shita Alpin, five hundred, and Shita Gad, and Rabbah. The number of the tribe of Sheba, the sons of Gad,
Eliasaph, son of Reuel, and their armies, and their divisions, were forty-five thousand and sixty-six hundred.

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The total number of the tribe of Reuben is one hundred and fifty and one thousand four hundred and fifty for their armies in the territory of the tribe of Levi, and they will take the tabernacle of the tribe of Levi in the territory of the tribe of Levi, and they will serve them in the territory of the tribe of Levi, To Tiksihon Tikas, the tribe of Ephraim, to Chilihon Ma'arba Yishron, and their territory was four quarters of a quarter, and their territory was from the tribe of Telat Govinin, all the tribe of Telat Margalita, Dibhushan, Kankirin, Tarkin, and Ein Eigal, and in it, a lawgiver and an interpreter of the nature of Telat Shibtiah, Ephraim and Menashe. And in Benjamin and in the tribes of Israel, it is written, and in the tribe of Benjamin,

Ammihud and his troops and their troops were forty thousand and five hundred, and the tribe of Dimnasha and Rava Dahuah from Menai, and the tribe of The captain of the tribe of Benjamin was Abidan the son of Gideoni, and his army, and his number, according to their divisions, was thirty-five thousand and four hundred. All the number of the men of the tribe of Ephraim was one hundred and eighty thousand and one hundred, according to their divisions. In Telithah, Nathalin, Tekas, in the tribe of Dan, in Ziphona, according to their divisions, and in their divisions. In the four quarters of the month of Merbaan and its rituals, it was from the birth of the Tilath of Gavanin, all the tribes received the Tilath of Margalita, the Dibbushna, the Krome of Yama, the Birlevoth of Hala, and the Afantor, and its laws and interpretations, the nature of the Tilath of Shibtiya, Dan, Naphtali, and Asher, and its ordinances, laws and interpretations, and in the reign of Yamar, may you be blessed, O ministers of your visit. In the midst of the multitude of the thousands of Israel and their families, the elders of the people were the lawgiver, the lawgiver of the people of Herman, and the elders of the people of Manasseh, the elders of the people of Dan

And the hosts and their hosts were forty and one thousand and five hundred, and the hosts of the tribes of Asher and Naphtali and Rabbah and Dehua and Menahem. The captain of the tribe of Naphtali was Ahirah the son of Einan, and his hosts and their captains were fifty and thirty thousand and four hundred. All the men of the tribe of Dan were one hundred and fifty, and seven thousand and sixty thousand in Beth-reith, and they took them to their journey. All the men of the children of Israel were of the house of their fathers. The number of the Levites for the Levites was six hundred and thirty-five thousand, and the Levites were not numbered among the people of Israel. Moses numbered them, and they served the people of Israel according to all that Moses numbered. They were to be given a share in their inheritance, and they were to be given a share in the inheritance of their fathers' house.

Chapter 3

And it was not for the sons of Aaron, nor for Moses, that they should be circumcised on the day of the Passover, but for Moses in the Torah of the Sinai, and for Shema, the sons of Aaron, the sons of Nadab, and Abihu, Eleazar, and Ithamar, and for Shema, the sons of Aaron, the sons of the priest, the sons of the rabbi of Israel, and for Shema The sacrifices of Shamashah and Nadab and Abihu were made before them by a woman who was a prostitute at the time of their offering. A woman named Nochrit from Hephzibah and Benin were not to be offered by Hoshon and Shamash, Eleazar and Ithamar, on the behalf of Aaron their father. And the evening meal was with Moses, by a woman who was near the tribe of Levi, and the days of the Lord were before them. Aaron the priest and Shimshon were to be offered by the Lord. And it shall be divided into ten and four hundred, and they shall set apart the tabernacle of the congregation, and the tabernacle of the congregation, before the tabernacle of the congregation, for the service of the tabernacle. And they shall set apart the tabernacle of the congregation, and the tabernacle of the congregation, for the service of the tabernacle. And you shall give the tabernacle of the Levites to Aaron, and to build a table for them, and they shall give it to the Levites. And they shall take Levi from among the children of Israel, and Aaron from among the children of Tammany, and Jethro from among the priests, and the captains of the guard, and he shall be slain in the wilderness, and he shall go before them, and he shall go with Moses to the city of Memar, and I will bring the Levites from among the children of Israel, and all the land of Bukhari, and the land of the children of Israel, and Jehon from the south. Before me, Levi, Aram, my people, all the people of Israel, on the day of the decree, all the people of Israel, from Ainz until Ira, my people, my people, I will be with Moses in the wilderness of Dzin, to the city of Mimar, from the sons of Levi to the house of Abatha, to the house of Gennesathon, all the people. From Mount Jerah and Elah, Timna, and Mena, Moses was on the hill of Yamra, as he had said, and he was the commander of the army. And these were the sons of Levi, by their names: Gershon, Kohath, and Merari.

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And Elaine Shemath, the son of Gershon, was the father of Libni and
Shimei, and Benai Dikhat, the father of Amram, and Jezreel, and Hebron,
and Uzziel, and Benai Dimri, the father of Mahli and Moshi. Elaine Inon, the father of Levi, the father of Abatha, for
Gershon, was the father of Libni and Shimei, Elaine Hinnon, the father of Gershon, the
father of Scomhon, in Minyan. All the people of Dekorah from Bar Yarha and Elaiah Sekhumon, seven thousand
and five hundred and ten thousand, were from Gershon, in the plain of Mishnah, in
the plain, and the chief of the house of Abba Dahua, from the east of the Gershon, Elisap son of Lael.
And the children of Gershon shall set up a tabernacle for the tabernacle of Zimnah, and shall spread out the court,
and shall spread out the tabernacle of Zimnah, and shall add a place for the tabernacle of Zimnah, and shall spread out the tabernacle of the
tabernacle of Zimnah, and shall add a place for The Genista of Uzziel, the son of Hinnon, the Genista of Kehat in Minyan, all the people
from the city of Yarha, and the people of Eleazar, the Alpinites, and the Shit of the Holy Matartha, the four Genistas,
who were purified from the place of Isroon on the side of Damascus, southward, and the
Rabbah of the house of Abba Dahua, from the Menaimites, on the Genista of Kehat
Elizaphan, the son of Uzziel, and from the Tarthon. The ark, the fire, the altar, the holy place, the incense, the incense burner
Elaine Hinnon, the son of Merari, was a man of great wealth, from the tribe of Jerahmeel, and Elaiah, the son of Alpin,
and Matan, and the chief of the house of Abba Dahua, from the
tribe of Menahem, on the son of Merari, Zuriel, the son of Abihail, on the side of Damascus,
the tabernacle, the right hand of Zephon, and the left hand of Dimsir, to the sons of Merari, the
boards of the tabernacle, and the beams, and the pillars, and the sockets, and all the instruments thereof. And the pillars of the
tabernacle, And it came to pass, that all the chief men of the house of Jerah and of Elah were gathered together,
and ten thousand, and ten thousand, and I said unto Moses, Take of all the chief men
of the house of Jerah and of Elah, and take of them a sum of money, which they shall have, and bring near unto me the
Levites before me: and I will pass over all the chief men of the house of Israel,
and all the chief men of the house of Jerah and of Elah. In the fear of the Levites, all the people of Bukhara passed by, in the
fear of the children of Israel, and in the fear of the Lord
And Moses said unto the Levites, All the children of Israel shall go up, and the Levites In the holy stones you shall take
a tenth of the shekel of silver
and give it to Aaron and to build the pillars of the sanctuary. What is left over in the sanctuary is for the shekel of the sanctuary. And Moses shall give a shekel of silver
from what is left over on the pillars of the Levites, according to the fullness of the children
of Israel. He shall give a shekel of silver, a thousand and a hundred and a half, and a shekel of silver, and five shekels of silver, in the holy stones and in the shekel of the sanctuary.
Moses gave Aaron the silver of the
tabernacle and built it on a platform, saying, "It is the day of the tabernacle of the congregation." Moses gave Aaron the
silver of the tabernacle and built it on a
platform, saying, "It is the day of the tabernacle of the congregation."

Chapter 4

And Moses, the son of Memar,
received the inheritance of Hushab, the son of Kohath, from the sons of Levi, to the house of
Abatha, from the third to the fifth, all the inheritance of Lahilah, the servant of the service of the tabernacle of Zimnah, that the
sons of Kohath might serve in the tabernacle of Zimnah, the holy of
holies, and the inheritance of Aaron and his sons. At the time of the Lord's Supper, they shall take out the burnt offering of the Lord's
Supper, and cover it with the burnt offering of the Lord's Supper, and they shall burn the burnt offering of the Lord's Supper,
and they shall spread it on a cloth of fine linen The cloth is torn and the bread is hot, it will be high.

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And they shall spread out the altar with a cloth of bright color, and shall cover it with a cloth of bright color, and shall cover it with a cloth of bright color,
and shall cover the lampstand of Danhori, and the lampstand of Bozinah, and the lampstand of Malachite, and the lampstand of Machathiah, and the lampstand of all the men of Shimseh, and they shall give it to him in a
basket, and they shall give it and all the men of Mena to the lampstand of Dimash. Sasguna and they will be
placed on the altar and on the altar of gold. They will spread it on a cloth of tikhla and cover it with a cloth of tikhla. Sasguna and they will level it with the yat of
Arichoi and they will cover it with all the things that are used by the priest. They will be used in the sanctuary. They will be placed on a cloth of tikhla and cover it with a cloth of tikhla. Sasguna and they will be placed on a cloth of tikhla.
And they shall bring down the altar, and spread out the burnt offering in a purple
cloth, and shall give the burnt offering, the burnt offering of all the men of Disham, the burnt offering of Behon, the burnt offering of Mahathiah, the burnt offering of Mesheliah, the burnt offering of Magropiah, and the burnt offering of Mizrachi, all the men of Madhab, and shall spread out
the burnt offering of Chupha, Dimesh, Sasgunah, and shall level Jericho, and shall put Aaron and his sons in the throne of the Most Holy Place.
And all that are holy in the time of the removal of the law and of the law of the sons of Kohath shall be cut off, and they shall not come near to the holy things, lest they die in the burning of the fire,
according to the law of the removal of the sons of Kohath in the tabernacle of Zimna and Dimsir to Eleazar the son of Aaron the priest, from the place of the offering of the burnt offering The Lord spoke to Moses and Aaron, saying, "You
shall not go out on the Sabbath day, nor shall you At the
time of the sacrifice of Aaron, he built a tabernacle and instructed a man to be a man over its
altars and its altars, and he did not make a tabernacle for the altar of the priest, but he made a tabernacle for the altar of the priest, to be a place where the holy things should be placed, so that they would not die in the burning bush. And he spoke and spoke with Moses, saying,
"Let the children of Israel receive the inheritance of the sons of
Gershon, of Hinnom, to the house of Abathahon." The assembly of the Gershonites, from the third to the fifth, from the sixth to the seventh, from the
seventh to the tenth The tent of meeting was spread
out on the right side, and the tent of meeting was spread out on the left side, and the In the land of Matara, all
the land of Matulahon, this is the portion of the Gershonites in the tabernacle of Zimnah and Matarathon, under the hand of Ithamar, son of Aaron, the priest, the sons of Merari, for the
portion of the house of Abahathon, on the right hand of Jatton, from the hill of
Telathon, two and a half miles, and to Elah, and to the hill of Hammish, two and a half miles, all the portions of Lahilah, for the portion of the tabernacle of Zimnah. The purpose of the
tabernacle is to provide for all the services of the tabernacle, the boards of the tabernacle, and the beams, and the pillars, and the
sockets, and the sockets of the court, and the sockets In the tabernacle of Zimnah, it was written by Ithamar, son of
Aaron the priest, and by Moses and Aaron, the sons of Kohath, to gather together and to gather together from the house of Abaath, from the third to the fifth month, all the days of Lahilah to Pulchana in the
tabernacle of Zimnah, and their number was one thousand seven hundred and fifty, according to the number of their number. The Levites gathered all the flocks in the tabernacle of the congregation, according to the number of Moses
and Aaron, according to the number of the children of Gershon, according to their number, and according to the number of the children of Gershon, according to their
number, from the third to the fifth month, according to their number And the number of the sons of Gershon, all that were in the tabernacle
of the congregation, was according to the number of Moses and Aaron, according to the number of the sons of Merari And they were
so happy that they gathered the mountain of Alpin and their death.

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The number of the sons of Merari, the number of the men He was cast into the tabernacle of Zimna, and his household was a

thousand and five hundred and eighty.

On the day of the Lord, the Lord will be with you, and you will be with me, and I will be with you

Chapter 5

And the Lord said to Moses, "The
children of Israel shall be free from the law, and they shall be free from all uncleanness, and And Peter shall be a priest to the Lord, and he
To the companions and to the one who is to pay the debt of the chiefs and the fifth of the blood of Joseph, he shall add to the burnt offering, and he shall give a horn and
a horn to the one who is to pay it, and there shall be no one who is to pay the debt of the priest. He shall give to the priest a ram of the sin offering, and it
shall be atonement for him in the
house of the burnt offering, and all the aphrasot for every holy thing. The Divnei Yisrael Dicarbon for the priest Delilah Yehoun

The man of Yath Ma'aser, the holy one, the one who is In the morning and evening, and it is a time of mourning The days of the
sacrifice The offering of the Lord is a
sin offering, and he shall bring it near, and he shall bring it before the priest, and he shall bring it before the priest, and he shall bring it from the holy place, For water and for the water of the sea, which is the water of the sea, And on the day of the Lord's Supper, the priest will see a great multitude, and he will
call and say, "Here is a sign, do not turn aside to return to Tashmishem, because of the wickedness of your gods. You will be a reminder of the bitter water in the temple of the
Lord, and you will be a witness of the wickedness of your gods, and you will be a witness of the wickedness of your gods, and you will be a witness of the wickedness of your gods." And he will be a man. In you, you will use a mountain from the wickedness of your enemies, and on the days of your priestly office, you will give in the presence of a prostitute, and the priest will say, "Let it be given." May you be allowed to wander and to be confused in the body of your people in your mind. May your knees be bent from drunkenness, and may
your seat be filled with fear, and may water flow in the midst of your bowels to overflow. And the king and the king of Assyria bowed down, and he answered, "You shall give, and you shall say, 'Amen, you shall not return, as the LORD your God has commanded you.'" (And he wrote) [Tzol] and wrote, "The name of
Leviathan, the son of Amalek, is written on a scroll, and he shall wash it with water in a proper manner, and he shall drink it, and he shall give, and he shall drink water in a proper manner, and he shall pour it out on a plate with water." He shall take the fat from the fattened calf, and the priest shall take it from the fattened calf, and he shall bring it near to the altar, and the priest shall gather the fat from the fattened calf, and he shall bring it to the altar, and he shall pour it out as he would a pitcher of water.

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And it shall be a day of water, and there shall be no turning back in Tashmishem-dearis, and there shall be a lie in Baalah, and there shall be a sign in it, water in the right place to drink, and its seat shall swell, and its thighs shall melt, and there shall be a sign in it, to drink in the body of the children of its people, in Ram, to be a judge, in the right place, water in the right place, the one who is not in all places, he shall be a tyrant, and there shall be no turning back. You will be in Tashmishem Dearis and you will be in the river and you will forget your compassion before you go up and you will pass through Bar Dhar, where the brotherhood of Oraitha will be jealous of you. You will turn away from the wickedness of Baala and you will be sick in Tashmishem Dearis or a man will pass through Aloui Ruach, and you will be jealous of you and you will be given to you. And he arose, and went before him, and worshipped him as a priest, and did all that he had commanded him. And Zacchaeus was not a debtor, but he received his debt.

Chapter 6

And Moses went out with the children of Israel, and said, "A man who has a leprosy, a leprosy that has been in his body, and has He shall not eat grapes, nor fresh grapes, nor raisins, all the days of his separation from all work, from the body of a man, from the body of a woman, from the skin, and even from the skin of a man, he shall not eat grapes, nor shall he eat grapes from the skin, all the days of his separation from the vow of a man, a leprosy, nor shall he pass over his hair, until the time of his separation from the day of his separation from the Lord, to hear the voice of the Lord. Kaddish shall be holy for the multitude of Pharaoh, the gate of his hair, every day he shall be made to hear A Nizari man shall shave his hair on the day of his separation, on the day of his separation he shall shave his hair, and on the day of his separation he shall shave his hair. It shall be the days of the young bullock, or the young bullock of the children of Jonah, to be a priest to cover the tabernacle of the congregation, and he shall serve as a priest, one for sin and one for the burnt offering, and he shall make atonement for the one who has sinned on the altar of the living God, and he shall sanctify the hair of his head on the day of his separation. And he shall separate before the days of his separation, and Imar bar Shatiya shall be ashamed, and the day before he shall be destroyed, and the abomination of the Nazarites shall be abominable, and the brotherhood of the Oraita Nazarite shall be abominable on the day of the separation from the days of the Afarsuta, and he shall cast the stones of his stones to destroy the tabernacle of Zimna, and he shall offer the stones of his sacrifices before the days of his separation, Imar bar Shatiya. One shekel for the sacrifice and one shekel for the oath of the covenant of the Lord, one shekel for the sin and one shekel for the theft of the sanctuary. And the table of the fat of the fattened lambs, and And the Nazarite shall shave the hair of the head of the Nazarite, and

And the priest shall take the hair of the head of the priest, It is a grievous sin for a Nazirite to be a brother of the Oriyat of the Nazarites, and he shall be a priest In the interpretation of the verse, they say, "May God bless you and keep you." May the Lord make his face shine upon you and guide you. May the Lord lift up his face upon you and grant you peace. May he bless you in all your endeavors and deliver you from the night and the day of the plague, from the children of the hawks, from the children of the falcons My mouth will speak to you in your prosperity, and I will grant you peace in all your borders. And I will make the blessing of my name equal to the children of Israel, and I will bless them in my covenant.

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Chapter 7

And it came to pass on the day of Reshi Yarcha Denisan, that Moses decreed the place of the tabernacle of the tabernacle of Tob, and the rabbis of Yathia, and the holy place of Yathia, and the place of all the men of the altar, and the rabbinon, and the holy place of Yathion, and the chiefs of Israel, the chiefs of the house of Abbathon, Hinnon, the chiefs of the tribe of Shibtiah, Hinnon, and Dmitmanan in Egypt.
Amarcholin on Minyaniah and Aithi, the offering of the sacrifice before him And Torin and Eglin, Jehon for the tribe of Miflah, the son of Pulhan, the son of Zimnah, and the son of Ithon, the son of Levi, the son of Giber, the son of Pulhan, and the son of Moses, the son of Eglath, and
the son of Tore, and Jehoah, for the tribe of Levi, the son of Tarthine, the son of Eglath, and the son of Arba'ath, the son of Tore, the son of Jahab, the son of Gershon, the son of Pulhan, and the son of
Arba'ath, the son of Eglath, and the son of Timnan, the son of Tore,
the son of Jahab, the son of Merari. As for the offering of the burnt offering, it was written by Ithamar, son of Aaron the priest, and by the sons of Kohath, that he should not take an ephah or a turban, and he should carry the holy ram on his shoulder,
and he should offer it to the Lord, the Lord of hosts Amarakol one day Amarakol one day They shall offer a sacrifice for the dedication of the altar, a hundred lambs, and a sheaf of burnt offerings The sanctuary was a matzah of a mazirka, a chad of silver, a gild of a calyx, a shub'in
of silver, in the stones of the house of the sanctuary, a manna, a shilling, a thousand semolina, from the afars of fatiha, a half-moon of oil, a half-
moon of silver, and it was a fine gold, a full shilling. Incense of Bosman, a pure offering from Afarash, Torah, one on Mount Torin, one on Mount Telat, one on Mount Tartin, one on Mount Tartin, and one on Mount Shatiya, Tlateihon, near the tribe of Judah, to the ascent of Tzapir, one on Mount Ezin, one on Hatata, and to the covering of the sanctuary, Torah, Trine, Dikhrin, Hamsha, Barhai Hamsha, Imrin, Bnei Shena, Hamsha, Din Seder. The sacrifice of the Mazirka, a hundred silver coins, a goldsmith's hammer, a seven-inch hammer, a Bar Torin Bar Telat Shnin Dkar Had Bar Tartin Shnin Imar Had Bar Shatiya Krib Rab Shibta Dishashkar La'alata Tzafir Bar Ezin Had
Krib La'hatata And to the confiscation of the holy Torin Tarin Dikrei Hamsha Barchi Hamsha Imrin Bnei Shat'a Hamsha Din Seder Qurbana Dkariv Minachsvi Nathanel Bar
Zoar On the day of the feast, the chief of the
house of Aba of the sons of Zebulun, Eliab son of Helon, offered sacrifices, offerings, offerings of silver, one hundred shekels

'One and only one'
'A bird of prey and a bird of prey'
And to seize the holy place, and
to go on the fourth day, near the house of Aba, the leader of the sons of Reuben, Elizur, son of
Shedeur, to offer sacrifices, and to go
'Bazika, a sharp knife, and a knife.
'One and only one'
'A bird of prey and a bird of prey'
And to seize the holy place, and
to go on the fifth day, near the house of the father of the house of Shimon, Shlumiel, son of Zuri, Shaddai
'The sacrifice of the
'Bazika, a half-pounder weighing ten pounds, and so on.
"Thor, a single bird, a bird of prey,
etc."

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And to take possession of the holy
place, and on the day that it was appointed, the chief of the house of Aba, the sons of Gad, Eliasaph,
son of Deuel, offered sacrifices, and
'Bazika, a sharp knife, and a knife.
"Thor, a single bird, a bird of prey, etc."

And to take possession of the holy Torah, and to teach, and
to go, on the day of the Sabbath, near the time of the rabbi of the house of Aba of the children of Ephraim, Elishama
the son of Ammihud, to offer sacrifices, and to go,
'Bazika, a sharp knife, and a knife.
"Thor, a single bird, a bird of prey, etc."

And the consecration of the holy
place, and the day of the tabernacle, near the house of the father of the children of Manasseh, Gamaliel the
son of Pedahzur, offered sacrifices, and
'Bazika, a sharp knife, and a knife.
'One and only one'
'A bird of prey and a bird of prey'
"And to the consecration of the holy Torah, and to the feast of the
ninth day, near the house of Aba, the leader of the children of Benjamin, Abidan the son of Gideoni, and to the sacrifices of the
sacrifice of the Philistines, and to the feast of the tenth day
'Bazika, a sharp knife, and a knife.
"Thor, a single bird, a bird of prey, etc."

And to the consecration of the holy Torah, and to the
tenth day, the chief of the house of Aba of the children of Dan, Ahiezer the son of Ammishaddai, offered
sacrifices of the fattened calves, and to the tenth day,
'Bazika, a sharp knife, and a knife.
"Thor, a single bird, a bird of prey, etc."

"And to take possession of the holy Torah, and to teach,
and to go, on the eleventh day of the month, the chief of the house of Aba of the sons of Asher, Pagiel the son
of Ochran, and to offer sacrifices, and to go,
'Bazika, a sharp knife, and a knife.
"Thor, a single bird, a bird of prey, etc."

And the holy consecration of the Torah, the Torah, and
the Torah, etc., on the third day of the month, the chief of the house of Aba the sons of Naphtali, Ahira, son of
Einan, shall offer sacrifices, offerings, and offerings of silver, one hundred
and ten shekels, etc., and a zika, one shekel,
etc., and a torah, one shekel, etc., and
a sparrow, etc., and a shekel, etc.
And when the holy Torah is taken, the fifth day of the month of Hamsha is read, the fifth day of the month of Hamsha, the fifth day of the year
of Hamsha, according to the order of the Seder of Qurbana, near
the last day of the month of Ahirah, on Mount Einan, the dedication of the altar of the Lord, on the day of the Lord's Supper, shall be taken
from the treasures of the rabbis of Israel, the treasures of the treasury, the treasures of the secrets of all the tribes, the treasures of the tribe of
Sheba. Mazirka, Dicsaph, Trisar, all the tribes of Israel, the
descendants of Dedaba, Trisar, all the tribes of Trisar, Mazaliah, Ma'ah, and Lattin, Silayn, who are from the land of Defilet, Hada, Dcaspa, all
the tribes of Shinin, Dahwath Yochabed, as the birth of Yath Moshe, and Shubain, Silayn, who are from the land of Defilet, Mazirka,
one tribe, all the tribes of Israel. Shobain, the father of the Sanhedrin, Rabbah, all the money of Manaia, three thousand and four
hundred shekels, in the stones of Beth-Qudsah, in the Zikhi of Dadabah, three thousand shekels, in all the treasury of the Rabbis of Israel, a
million shekels of bozmin, in the weight of ten shekels, which was from the weight of Debezika, in the stones of Beth-Qudsah, in all the treasury of
the Rabbis of Israel, one tenth of a shekel. All the gold of Zikchaia, one hundred and
ten, all the gold of the house of the prophet A corner from Alma and the Zephyr of Ezin, a trespass offering for sin, atonement for the
trespassers of Shibtaya, and all the Torahs for the appropriation of the holy place, a tenth and a quarter of a Torah, every tenth and a
quarter of a matartha, a bowl of water, every bowl of water, two bowls of water, and a bowl

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The blessing of the priest Imrin, the son of Shena, for the year, to make atonement for the sin of the Lord, the leader of Israel, is the
dedication of the altar on the day of the Lord's Supper, and the altar of Moses, for the tabernacle of the covenant, for the people, and Between the Cherubim and the Tenants, Deborah was a speaker among her people.

Chapter 8

And the Lord spoke to Moses, saying, "The
Lord spoke to Moses, saying, 'When you are about to be baptized, you shall give to the Lord all the children of Israel, and to The work of Moses and the work of Obed the builder of the Menorah of the Minaeans, of gold, to the foundation
of the temple and to the sockets of the pillars, was done by Obed the son of Amon in the city of Cornelius. He was a worker in the temple of Moses, and he was a worker in the temple of the Menorah, and he was a worker in the temple of the Menorah, and he was a worker in the temple of the Levites, from the tribe of the children of Israel, and he was a worker in the temple
of the LORD.
And as for the servant of the Lord, he shall pour water on him, and he shall sprinkle a garment over all his garments, and he shall be pale in shame, and he shall wash his clothes forty days
with water, and he shall turn the Torah on the Mount of Torah, and he shall offer a burnt offering, a burnt offering, and And you
shall gather all the congregation of the children of Israel together, and you shall bring the Levites first, and the children of Israel shall appoint the Levites, and Aaron shall bring the Levites to Aram first, from the children of Israel, and they shall be for the tribe of Pulchana, and the Levites shall appoint the Levites, and they shall be for the tribe of Torah, and for the service of the one who is to sin, and for the one who is to offer. The Levites shall go
forward to make atonement for the Levites. Aaron shall go forward, and Benoit shall go forward, and Jehoiachin Interpreter Interpreter of the Hebrew language, the first of the Israelites
All the children of Israel shall give to Aaron and to the Levites of Jehovhannes, and to the children of Israel, for the portion
of the children of Israel, in the tabernacle of the congregation, and to make atonement for the children of Israel, and that none of the children of Israel should die while
they were near the children of Israel, to the sanctuary, and to the ministering of Moses and Aaron, and all the congregation of the children of Israel. The Levites
shall camp in the camp of the children of Israel, and they shall be
gathered together to the Levites The day Moses gave the Levites a share in the inheritance of the Levites, and he gave them With my brothers in the tabernacle of Zimna, for the rain of the land, and for our harvest, they will not fail to serve the Levites in
their land.

Chapter 9

And the LORD spake unto Moses in the wilderness of The Law of the Lord, which Moses commanded the children of Israel to observe
the Passover sacrifice,

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And they kept the Passover in Arbisar for two days, to celebrate it between the two of them in the wilderness of the plain, according to all that Moses
commanded the children of Israel. And they were very great, and It was the day of the Sabbath, the day of atonement, and Moses and Aaron came before them on that day, and they said, "The Lord has not made us to drink the blood of a man, as if it were a
sacrifice. Why should we refrain from it because of poverty? For the Passover lamb and the lamb of the sacrifice of the lamb are to be offered on the altar at their appointed times and in their appointed times." Therefore, in the land of the children of
Israel, the judge is one of the four laws that Moses has spoken before, and the judge will judge according to the saying of the holy one, in the end of the sacrifice, he is the one who To Malpa, to the Sanhedrin, to the chiefs of the Sanhedrin, to the place of the prison From the beginning he was on the mountain, and he was with Moses, and he was with the children of Israel, and he was with the men For the Passover servant, he shall eat the bread of the Lord in the morning, and the bread of the Lord shall be the bread of the Lord in the evening They shall not eat the Passover lambs and sacrifice the Passover sacrifice, but they shall not eat the
Passover lambs in the morning.
And on the Passover day they shall eat the lambs and sacrifice the lambs and From among his people, if a man does not offer a sacrifice on the appointed day, he will receive alms from the Lord, and if a man does not convert because of his sin, he will be a sinner and will celebrate
Passover before it, as the brothers of the Passover tribe, and as the prophets of the day of judgment, he will be a sinner, and The
tabernacle was covered with a cloud, and the The children of Israel shall take the places of the kings of Taman, Anana, Taman, Sharan, the children of Israel, on the day of the rain, the children of Israel shall take the places of the kings of Taman, Anana, Sharan, the children of Israel, on
the day of the rain And it shall be, and it shall not be taken away: and at the time of the cloud's taking up, he shall call a day of rest, seven days, seven days, over the tabernacle, on the east side of the tabernacle, and on the west side of the tabernacle,
and it shall be taken away: and at the time of the cloud's taking up, he shall call a day of rest, and it shall be taken away, day and night, and it shall be taken away. And he shall take away, or

Chapter 10

And the Lord said to Moses,
"You shall have a servant from your own land, a servant of a nation Rabbi, the leaders of the Alphaea of Israel, will stand in the midst of the wilderness
and will lay down the law of the Lord, teaching and promoting.

And the children of Israel shall stand in the tent of meeting, and they shall bear the law of the Lord, and the children of Israel shall stand in the tent of meeting, and
they A close friend in the wilderness, on the oppressors of the oppressors, to be ready and to whine in the midst of the thornbush, and to make the thornbush more effective for good, O God, and to be freed from the oppressors of the oppressors.

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And in the day of joy and gladness and in the days of the new moon, and they shall stand in the midst of the high places and on the holy place, and they shall be ready for the feast of Taba, before the Lord, in the midst of the earth, from the midst of the earth, to the light of the Lord, and to the light of the Lord. And he shall be God, and he shall be in the day of the Lord On the tenth day of Yarcha, a cloud was removed from over the tabernacle of the testimony. And the children of Israel took for their inheritance from the wilderness of Zin, and the cloud that was called in the wilderness of Paran, and they took in the east, on the mountain of the sea, which is called the sea of the sea, and they took in the east, on the mountain of the sea, which is called the sea of the sea, and they took in the east, on the mountain of the sea, which is called the sea of the sea, and they took in the east, on the mountain of the sea, which is called the sea of the sea, and they took in the east, on the mountain of the sea, and they took in the east Deva Memeni on Hilvath, the tribe of Issachar, Nathanael the son of Zoar, and Rabbah Deva Memeni on Hilvath, the tribe of Zebulun, Eliab the son of Helon, and he dismantled the tabernacle and took it. The sons of Gershon and the sons of Merari took the tabernacle and took Tikas from the tribe of Reuben for their tents, and Rabbah Deva Memeni on Hilvath. The tribe of Reuben, Elizur, son of Shedeur, and Rabbah, the chief of the people, were on the hill of Hilwet. The tribe of Shimeon, Shlumiel, son of Zuri, Shaddai, and Rabbah, the chief of the people, were on the hill of Hilwet. The tribe of Gad, Eliasaph, son of Deuel, took the land of the tabernacle, took the land of the holy place, and set up the tabernacle as far as Mithihon, and took the land of Tekas. The sons of Ephraim were assigned to Hilkiah, and Rabbah the son of Manasseh, over the hill country of the tribe of Ephraim, Elishama the son of Ammihud, and Rabbah the son of Manasseh, over the hill country of the tribe of Manasseh, Gamaliel the son of Pedahzur, and Rabbah the son of Manasseh, over the hill country of the tribe of Benjamin, Abidan the son of Gideoni, and Talal the Tekas. The sons of Dan were divided into three groups: Machnis, for each group, Hilkiah, and Rabbah Deva, from the tribe of Dan, over the villages of the tribe of Asher, Pagiel, son of Ekron, and Rabbah Deva, from the tribe of Naphtali, over the villages of the tribe of Naphtali, Ahira, son of Enan, and Ilain. The children of Israel were to set out and when the cloud was removed from above the tabernacle, they took it. And Moses said to Hobab son of Reuel of Midian, "Take this thing and put it on the altar." And he said, "I will give it to you, and it will be good for you to go up to the mountain, and it will be good for you to go up to the mountain by night, to be a sign to Israel." And he said to him, "Do not go up to the mountain, for it is a sign to you, and it is good for you to go up to the mountain by night, to be a sign to Israel." God has reduced my time and my birth, reduced my time and said, "No one will be able to sit down and give us Arum in the garden, as you know, as the wine of the Sheran in the desert of Midian, and the leader of us, Isaac, Dinah, and the beloved of Elan, the daughter of Einana, and Arum will be the one who will pour out Amana, and it will be good, he is good, Amana, and he will be good to you in the division of Arum, and he will take it." The Torah says, "The tabernacle of the Lord is a place of rest, and the tabernacle Elohim, the son of the LORD, was a man of great power, and he For the LORD your God is a pillar of fire, and he is the God of Israel Yat Rabuta Davit Ya'acov Menin Alfia Disrael

Chapter 11

And behold, the wise men of the people are like a watchman, and the light is before them, and the hearing is before them, and the blazing fire of the fire is before them, and the And when a woman cried out in the wilderness, "Where is the place where you saw it? It is burning, like a burning fire in the sky. A woman came from before them, and they were afraid. They asked each other, "Where is the place where you saw it? And they wept and wept before the children of Israel, and said, "Where shall we eat the flesh of the wicked? We will eat the flesh of the LORD, and we will eat it." In Egypt, from the protection of the plague, you will be able to destroy Katya, Melepona, Caphlotia, Betzale, and Touma, and you will be able to wipe away the night of all the people from the time of God, for I am the one who is like a demon, a brother-in-law who is like a demon, a rope on the people, like a snake, like a snake, and like a snake, like a snake. Like a seed of coriander, like a seed

descending from heaven, and like a seed becoming holy, it is like a seed in the field.

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Hafsin, the sage of the people, gathered and ground them in a fragrant way, and from the ashes of the slain, he ground them in a mortar, as if they were a dishonored, and he made them into a paste, and he cooked them without any spices, and he made them into a paste Demetrius brought a man to the city to destroy her dwellings and to surround Rogza, and he was very angry with her. And Moses said to him, "Why have you treated your servant with contempt? Why have you not forgotten your kindness to your predecessors? You have brought upon me a great multitude of people who have sinned against me. You have transgressed and have made me angry with you. Are you not the sons of Hinnom?" You told me in Egypt that I would be purified until the time of the flood, for a time I would endure a trial of oppression in your army, and that I would be a teacher of my waters. For the father gave me a gift of meat, to give to all the people of the law, a fragrant aroma, a cry for me, for the son of the Lord, to give us a gift of meat, and I will be able to bear it alone, to bear it to all the people of the law, a fragrant aroma, a precious aroma, which is from me. And if you are not a judge, you will not be a servant to me, and you will not be a judge They will dwell in the tabernacle of Zimna, and Taman will be with you, and I will be revealed in the glory of my tabernacle, and I will afflict you, Taman, and I will take away the spirit of prophecy from you, and I will bring them up, and they will plead with you in the Torah of the people, and you will not plead alone.

And if the people of Timar say, "Tomorrow, and you will be filled with good news The secret of the Exodus and the time of the Exodus, On the day of the plague, the ravens and the ravenous ravens will be gathered together and will be satisfied with the ravens. Where will all the women of the great day be gathered together and will be satisfied with the ravens? And I said to Moses, "Who can do this? Before you go, you will be poor, like the heat of the fire of your tent. You will be poor. Where will Moses not be taken from the tabernacle of the tabernacle and spend the night with the people?" Pithamiah, the son of Sheba, the son of Govrin, the son of the sons of Israel, and Akim, the son of Yathon, returned to the tabernacle.

And I will reveal to you in a cloud the precious Shekinah and the night of her people, and many of the prophets of the Lord, and Moses, who has not failed from time to time, and I will love you on the day of the Lord, the Lord of Saba, and he will be like the servant of the Most High, the spirit of prophecy, and he will not be dismayed, and he will remain as a ruler in the kingdom of the heavens, one by one, and the heavens of Deuteronomy, from generation to generation. Delzaphan son of Parnach, the son of Levi, bore Leah, the daughter of Levi, at the time of the separation of Amram, a woman, and she became pregnant with Leah until she gave birth to Moses, and the prophet Elihu, the spirit of the prophet Eldad, was from Methnabi, and he said, "Moses from Methnachish from Alma, and Joshua son of Nun, the servant of the Levites The house of Israel, and Levi, Salkin, from Jattan to Aere Canaanite, and Mahashin, was a stranger to the house of the LORD, and he said, Is it not so? The whole kingdom of Israel will be destroyed, and the Lord will bring the people to the land of Judah, as the Lord commanded, and the king will be removed from the land of Magog at the end of the days, and he will make a king of the kings of the land of Israel, and he will make a king of the kings Galvata Bram Kiris Itimos Lehon in the hour of Anikina and kill all of them in the burning of the soul in the fire of And they shall be delivered from Tovara, and shall receive the treasure of Obadiah, and they shall give the treasure of Sabiah, and they shall send it to Pethaca, as Tobiah, and they shall not be given to the tabernacle of Ithamar, and they shall go out from Rabbanut, and they shall prophesy in the land of Mishrita, and they shall furnish a single and two-headed altar to Moses, and Eldad and Middad said. And the prophet prepared in the law, and I will answer Joshua the son of Nun, the son of Shimshon, and I will say, My Lord Moses, the son of Rahamin, from before you, and I will give you the spirit of prophecy. And I will say to Moses, This is from the glory of the Lord, the son of Naboth, from the temple of Alma, and you, the son of Shimshon, from the house of my father, you shall buy for me a flock from the hand of all the people. The prophets of Aram were given the spirit of prophecy by Elohim, and Moses was anointed with the spirit of prophecy, and all the fathers of Israel, and the spirit of the Lord was poured out, and the fire was taken away from before them, and he came to the altar of the Lord, and the fire was kindled Dzi'air in the Law, like a day's journey to Zipporah, and like a day's journey to the south, and like a vineyard of Tartan, Amen, he was a flower on the nose of the field, and he walked in peace until the day of the harvest, the poor and needy, he will be cursed in the time of his harvest, he will be blessed.

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And the poor of the right-hand side arose in the midst of the people, every day of the week, and every night, and every day of the month, and they cut off the sabbath day Between the two of them, until he had finished and had become angry, he would go around in the sins of the people and kill them in the people,

Chapter 12

And Miriam and Aaron were surprised by Moses, saying, "Do not be afraid of Isaac." Then the Cushite woman, the Cushite woman, went to Moses in the land of Canaan from before Pharaoh, and she went to Aram, the land of the Cushites, and
she went to Mina. And they said to him, "The Lord is with Moses all night, and he will come out of the wilderness of Mitzrayim And
Moses was humbled in his knowledge, one of all the children of Israel, because of the multitude of the children of Israel, and he did not care for the multitude of them. And he said unto Moses, and unto Aaron, and unto Miriam,
Take up the curtains of the tabernacle of the congregation, and spread out the curtains of the tabernacle. And when the LORD
saw that it was day, he called unto him, saying, It is a cloud, and he called, and stood in the midst of the tabernacle, and called Aaron and Miriam, and they took them. He said, "Hearken unto me, O my servant, until the day of my death, and I will
make him a prophet, and I will make him a prophet." He said, "I The night of the night,
when the people of the land are gathered together, they will go out from the city of Aaris and see him, and not in the morning, when he will reveal himself to them in the asana and his blood, he will say, "My tabernacle is in my sight, and what is the
matter? Do not enter to wonder at my presence, O my
servant, in the evening, and I will remove the tabernacle, as precious as my tabernacle, and I will remove it." And it came to pass, that Miriam was sick in Zorah,
and Aaron went with Miriam, and she was sick in Zorah. And Aaron said unto Moses, My Lord, let us not be like unto thee, O my God, the children of Israel, and the children of Sarah in their mother's house: let not Miriam, the daughter-in-law of Zorah, dwell in the tabernacle, as if she were dead, as if she had shed blood for a child. The moon was shining brightly, and the moon was shining brightly, and the stars were And in the feast of the Lord, the Lord of hosts And I said to Moses and her father, "If you rebuke me, do not be angry with me, and Israel, until the time of the Exodus, was like a Exodus, and the Exodus of Miriam was a Exodus from the creation to the seven-day service, and the people did not take it until the time of the Exodus of Miriam, but because of the Exodus of Miriam, the
prophetess, to the kings of Zorah, to the scholars of the law, to the Ulpanites, to the sages, to the scholars of the law, to the Tzaddikiyeh, and to the priests of the
commandments. The vision of the prophet Miriam, who was afraid to know what was in the wilderness of Demsha, was that all Israel would give a great number of offerings, amounting to eighty legions, and the clouds of the sky, and the tabernacle, and the beret, not to be sown or to be taken away, until there was a people from the wilderness of Paran for a long time. The story of Mary, the prophetess,
and of her son, as it is written:

Chapter 13

And the LORD spake unto Moses, saying, Send unto thee, O king of the
children of Israel, one man, one man, one man, unto the tribe of Sheba, and thou shalt send from before them all the coasts of the plain, and the plain, and the plain, and

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For the tribe of Ish-Shachar, Azgad, Yigal, son of
Joseph. For the tribe of Ephraim, Azgad, Hoshea,
son of Nun. For the tribe of Benjamin, Azgad, Palti,
son of Raphu. For the tribe of Dibzulun, Azgad,
Gadiel, son of Sodi. For the tribe of Joseph, Azgad, Dimnasheh,
Azgad, Gadi, son of Susi. For the tribe of Dedan,
Azgad, Ammiel, son of Gemali. Dasher Azgad
Setor son of Michael, of the tribe of Naphtali, Azgad
Nahbi son of Wapsi, of the tribe of Dagad
Azgad Goel son of Machi, Elaine Sheman Govreiah, Dashdar Moshe, may God not let it happen, and my hands are hot,
Moshe, may her humility be
called Moshe, may God not let it happen, and They will gather in the court of Hadin, a trumpet in the east, and they will gather
in the
Torah, and they will be gathered. What is the event? What is the people who will gather? The siege is not there. The weakness of the little one is n
Type
What is the name of the one who will write in it? Is it not a good thing? What is the name of the one who will write in it? Is
it not a good thing? Is it not a bad
May the days of the firstfruits of the grapes be like the days of the firstfruits of the grapes.

And they removed and destroyed the idols of the day of Aera from the wilderness of Dzin to Pelatiah, from
Alah to Antioch, and they removed them from Cistern in the east, and from there to Hebron and Taman, Ahiman the sixth, and
Talmai the chief of the Danites, Gibra, and Hebron, seven years old, and they built them
before them, until they built Tanis in Egypt, and they built them as far as Nahala, Dathkala, and their end. From Taman, Obarta, and
Ithakah, a single grape, and Sobrahi, in Asla, in the shoulder of
the river, and from Romania, and from Thina, to the place where it was, they called it Nachala, and it was a disease, and it was a
disease upon Isaac,
Obarta, and he cut it off from Taman, the children of Israel, and it was a disease, dripping from it like
Nachala, and his body was from Allah, and it was a day in Taman, a day in Yarha, a day in Yarha, a day in Yarha. At the
end of forty days, they went with Moses, Aaron, and all the congregation of Israel to the wilderness
of Paran to encamp. They returned to the valley of Pithamah, and all the congregation and the camp of Hamaon, and they
went to the place where Iba was, and Ishtayo came to him. They said, "We will go to the place where I will be buried, and
we will serve him with milk and honey, and we
will eat with him with all our hearts." The people of Diatai will be surrounded by the land and the Kirjathites, the Canaanites, the
Rabbah of Lahad, and the chiefs of the
Danites, the Gibeonites, the Hamathites, the Amalekites, the Hittites, the Jebusites, the Amorites, the Hittites, the Jebusites,
the Amorites,
the Canaan Maysak Nisak and Nirat Yatah, Arum Michal Nikol La and Gubraia Dasaliku with her people said, La Nikol
Lam Maysak Levat Arum Takif Hu Minna And Afiqu Tib Bish Al Arraa Dalilo Yatah Levat B'nei Yisrael La Mimar Arraa
Da'abronu Ba La Allah Yatah Arraa Maqtala Yatahba He is in Mar'in And all the people are like Gubraia Mary Michalan Bishin and
Taman Hamina, the daughter of Gabriel, the sons of Anak, from the collection of Gabriel, and they became like Damian in the
mouth of their souls, as if they were stingy, and they became like Damian in the mouth of their souls.

Chapter 14

And I will raise all the seats and they will make their beds and the people will cry in the night, and you will determine the
night,
And all the children of Israel were angry with Moses and Aaron, and said, Woe to all the children of Israel, as they sat in
the wilderness of Hadad, woe to Demetrius! And why
should we be given to Demetrius? Surely we should not be given to Demetrius, but to the city of Demetrius, and Elan
the king of Israel, and the king of
Egypt, and Moses and Aaron, and all the children of Israel, and Joshua the
son of Nun, and Caleb the son of Jephunneh, from the valley of the mountains, and the
people of Israel And Ael will give us the land of Aara, and we will give it to

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And they said, "When the Lord your God sits on the throne, he will be in the city of Abel, and when the Lord your God sits on the
throne, he will be in the tabernacle of the congregation." And I said to Moses, "Until I die, the people of the land will be angry with me before me, and until I die, they
will not obey my commands. For all the signs of the work of their hands, I will destroy them; they will be in the tomb of death, and I will put them in the tomb of death." And they shall be gathered together, and Your precious dwelling
place, O God, is on the plain of the city of Dsina, and they have received the light of your light, and you have made them free from harm from the flood and the rain, and you have made them a pillar All the attempts of the Elan are over, you will destroy the people of Hadin like a mighty one, and the people of the land will not hear of it. The people will hear of your might, to be praised by the glory of the Lord, and you will be destroyed before them. You will be exalted, you will
destroy the people of Hadin, to be destroyed by the Lord, and you will be filled with mercy. Arise and let me be equal to the people of Rab, the great
one, the one who is

Shebok, like a thorn in the flesh, is the root of the people of the law, like the roots of your goodness, and your law is the root of the people of the law, from the time they came out of Egypt until now. And I said,
O Shebok, your net is like a thorn in the flesh.
Abraham, in the oath, said, "I will make a covenant with you, and you will be
a covenant with me Before me shall not be a grudge, and my servant Caleb shall be a fugitive from the Lord, and his spirit shall be a fugitive from his people, and his people
shall be a fugitive from the Lord The children of Israel have heard of me, and I have heard of them from the beginning, saying, "I will
be a great nation, and I will be a great nation." I will not be a great nation, but I will be a great nation, and On the day of the Lord, the Lord will
come to you, and you will be like a lion In the wilderness forty years and they will receive a debt until the time of the dispensation of the debt. In the wilderness, in the
number of days, the days of the week When he sat down in the wilderness, he was very angry, and And they shall go down to the house of
their lodging, and they shall eat and sleep with their brethren, and they shall be buried in Motana from before them.
And Joshua the son of Nun and Caleb the son of Jephunneh shall bring him from Gobreah the Ainon, and they shall go up to Elala, which is the
place of the Arah, and the night of Moses, which is the place of the Arah, the grove, with all the children of Israel, and the people shall mourn for him together.

And they took it with a horn and put it in the mouth of the Torah, and put it in the mouth of the tabernacle Traveling and not
getting ahead of them on the slopes of the mountains

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The Amalekites and the Canaanites, the Tamanites, the Zemanites, the Kadeshites, and the Tigrisites, the Zemanites, the Zemanites, and the Tigrisites, the Zemanites, and the Zeman From the land of Egypt, the land of Amalek and Canaan, the Torah says, "They will be destroyed and driven out and oppressed until they are driven out."

Chapter 15

And he shall be with Moses for a night, and he shall be with the children of Israel In the morning, he who is from the tribe of Ana, and he who is from the tribe of Gavra, he who is from the tribe of Dimkaar, he who is from the tribe of Torah, he who is from the tribe of Ana, he who is from the tribe of Dimkaar, he who is from the tribe of Samida, he who is from the tribe of Eshron, he who is from the tribe of Petiha, he who is from the tribe of Ahijah, he who is from the tribe of Eshron Eshron, he who is from Eshron, he who is from Eshron, he who Samida Petika Bimash Zeta Taltot Hina and Hamar Inba Taltot Hina, offer in a cup of Nisukh, a bowl of Torah, for the Iktablah, in the morning, and then serve on the Mount of Torah, a high place or a seat, for the Parsha Nidra, or a seat of the Holy Place, and offer on the Mount of Torah, a tithe of samida, a tithe of Esroun. In the month of Mishnah, the Zeta, the Pelegs of the Hina, and the Hamar of the Inva, to be purified, the Pelegs of the Hina, the sacrifice of the offering All the people of Israel shall dwell there, and no one from among the peoples shall serve as a priest, and he shall not be a priest, nor a priest of the peoples The day of the Lord is coming, and the And it shall be in Michalkon, Milachma, Daalalta, Daraa, and not from Oriza, and Dohina, and the little ones, to interpret the interpretation of the aparshuta before them. The rest of the servants of the commandment of Halta, one tenth, and four quarters, to interpret the aparshuta for the priest, as they interpret from Idra, the sons of the priests, to interpret it, it shall be from the servants of the commandment of the commandment, you shall give the aparshuta before them. You shall plant a tree and a bush, and you shall not worship it, except in the morning, and in the evening For the altar to be accepted in the morning, and its offerings and its offerings, like the burnt offerings of the goats and the rams of the goats, without a burnt offering, for a sin offering, and the priest shall make atonement for all the sins of the children of Israel, and they shall be given a burnt offering, and the sin offering shall be offered in the morning They will be in charge of their own affairs, and they will be in charge of all the people of Israel, and they will be in charge of the people of Israel, and they will be in charge of the people of Israel. They Before the atonement of the high places and the rest of the land of Israel, the land of the Gileadites And the mountain of the Lord shall stand, which is from the body of the people of Aram, on the mountain of the Lord, in the wilderness of Gezer, and the mountain of the Lord shall stand, which is in the wilderness of the Lord, Shabbat I will know the wealth of the Ram, Shabbat I will not know the wealth of the Ram, a man from the tribe of Joseph said, "In the days of Memre', I will be a slave, and I will be a slave in a day."

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The Sabbath and the fattened lambs will be given to Moses, and the lambs will be slaughtered before them. And they will judge the lambs and weep, and I will make a covenant with all the house of Israel, and they will forget the lambs, as a pot of wine is broken and a pot of wine is thrown on the Sabbath
day. And they will bring the lambs near the place where they are found, and they will break the lambs, and they will forget the lambs. Talish Kissin, Moses, Aaron, and all the people of
the land, as a judge, is one of the four judges, who were before him, Moses the prophet, and he will judge on the basis of the word of holiness, from the laws of wealth and from the laws of the soul, in the laws of wealth, it was Moses who gave gifts, and in the laws of the soul, it was Moses who gave gifts, and in the laws of the soul, it was Moses who said, "No." You have heard from Bigal to Malpa, the leaders of the Sanhedrin, about the location of the prison of Zerez, in the laws of Mammon and in the laws of Naphtah, and the Lord of Israel, the Tsar, has said, "Do not be proud of the daughter of Mishael, because she is a slave to the Arum, for she has heard that she was imprisoned in the house of the Arum prisoners until she died." The judge separated Dinah and said to her, "You will kill her, you will kill Gavra. If you put her in the house of

Abnah, all the people will be killed from the beginning to the end. And if you put her in the house of Abnah, all the people will be killed from the beginning to the end. And if you put her in the house of Abnah, and she will die, she will be killed." And Moses said to Meamar, "You will kill me, you will kill
Gavra." Israel and Tamar will
worship the LORD and will serve the LORD, not from Nimiah, not from Sisiah, not from Gardiya, their gods will worship them, and they will cut off the hairs of their heads, and they will hang them on five cherubim, four on the body, hanging on the four corners of Goliath's face, as if they were wrapped in a censer, and they will put a censer on the forehead of Goliath. And it shall be a commandment of the Lord, and you shall be a witness to him Holy, as Malachi, Dimsamshin, before, O
God, I am He, O God, I will break and make straight, I will free from the burden of Egypt, cast away to the Lord, to be ready for her God, I am He, O God.

Chapter 16

And Korah took and set Goliath, and Dicula, and Tikvah, and Karek, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On the son of Peleth, the sons of Reuben,
and they stood in Chuzpah, and Oro, and Hilkiah, and Anpui, and Dmesh, and Isaac, and Tikvah, and Moses, and said, I have heard from the holy place, O Lord, the blessed of the house of David, the son Dithikla was in the city of Karach and his friends, Goliath and Ziziah, the son of Colhon. Dithikla was a great and powerful man, and he But all the people who were sitting in the holy place and in the holy place saw the Shekinah, and what was the law of the Lord And Judah knew that the day of the sacrifice of the Lord was a day of sacrifice, and that he would approach
the priests and the
house of the Lord was a day of sacrifice, and that he would approach the servants of the Lord, and that his servants would prepare a bowl of cold water and all the food for his meal, and that they would be in the presence of a woman and would burn incense of fragrant oil on it
before the morning, and that he would be a man of the Lord was a day of sacrifice, and that he would be Levi and Moses said to the Levites, "Take the ark and the rams' horns, and the
rams' horns shall be the ark of the covenant of the LORD, which is, which is the ark of the covenant, which is the ark of the covenant, which is
the ark of the covenant, which is the ark of the covenant, which is the ark of the
covenant, which is the ark of the covenant, which is the ark of the covenant, which is the
ark of the covenant, which is the ark of the covenant, which is the ark of the covenant, which is the ark of the covenant, which is the ark of the
covenant, which is the ark of the covenant, which is the
ark of the covenant, which And the LORD said unto Moses, The LORD your God,
When thou shalt see thee, O Israel, and all thy servants, and thy servants shall eat bread, and drink wine, and He will not let us go to the desert of Aram, May your descendants be blessed forever, may you never be left behind in poverty

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And Moses said to the priest, "You and all the women who are with you, are ready to eat. Dinah's heart is ready. Tomorrow,
you and your husband, the man of her household, will come and offer incense of fragrant oil and offer before them, the man of her household, five hundred shekels of silver, and you and
Aaron, the man of her household, will come and give to the man of her household. And they took a woman's robe and put on it incense of fragrant oil, and they stood in the midst of the
tabernacle of the congregation, blowing a trumpet, Moses and Aaron each blowing a trumpet, and as they went up to the tabernacle of the congregation, they all sat down to blow the trumpet of the congregation, and they took in their hands the treasures of the Lord, and In the morning, Moses and Aaron saw the
children of Israel, and they said, "I will give them
a sign of the Lord's covenant, and I And from thence came a spirit to all the
people, to the good news of the one who is not strong, and upon all, as he sat down, he was a scepter, and on all, he was with Moses, to the Lord, to receive the gift of the sacrifice of the Lord, and on all, as he sat down, he was a
scepter, and on all, he was with
Moses, to the Lord In the days of the fathers of Israel, and in the night, to the assembly of the elders of the house of the Lord, to Saying, "I will cut
off all their possessions and make them a detestable thing, and you shall not come near
with anything that you have known to be a detestable thing. You shall never be ashamed of all their obligations, and you shall remove them from the top of the tabernacle. Dathan and Abiram were cut off from Hazor. Hazor and
Dathan and Abiram were cut off from the walls of their abominations, and they arose and gathered themselves together for a time, and they were afraid of their tabernacles and their wives." And Moses said, "You shall surely know, O
Lord, that I have sent you
to the servant, O Lord, the son of Obadiah, the son of Eli, and not from the evil of my heart, that if it were given to you, all the sons of a man would die for you, and the sum of all men would be added to it, O Lord, and not from
the evil of my heart, that it would not be given to you Alma will be like a lion, and there will be no lions like a lion, and the lions will
be like a lion, and the lions will open like a lion, and the lions will swallow up the lions and all the lions, and they
will be brought down like a jar
of life to Sheol, and they will be known as the ark of the covenant, the greatness of the gods before them, and they will be like a decree for Malala, the greatness of all the gods, and you will be terrified. The pit of the sea is full of water, and the pit And the Lord said to him, "You have made a covenant with me, and you

Chapter 17

And it came to pass in the night, that
Moses said unto Eleazar the son of Aaron the priest, And separate the house of Michtiah from among the children of Israel, and the house of Ishta,
before the LORD, and sanctify the house of Michtiah, the house of the living God, that they may be clean in their souls, and that they may serve him with a thin laver, and with a basin Go ahead and consecrate yourselves and be holy to
the children of Israel. And Eleazar the priest shall be the one who bears the bronze of the covenant of the Lord, and shall be near the body of the priest, and shall be a priest of the
covenant of the Lord, and Asaca burned incense in the past, and there was no man who would take it to divide Isaac. As she was like ice, and as she sat down to eat, and as she finished her meal, and as she died, and as she drank, and as she swallowed a woman's drink, God's people were like kings in her confinement. She was like a nightingale to Moses, like your hand in your embrace and the palm of your hand. In Zorah, the people of Israel will be afraid, and all will be afraid, as the people of Israel will sit on the day
of judgment against Moses and Aaron, to judge the Lord, and to write down the judgment of death on the people, and it will be in the wilderness, as the people of Israel
sat on Moses and Aaron, to kill them, and it will be like the tabernacle of Zimna, and it will be covered with a cloud, the precious tabernacle of the Lord, and it will be like the clouds of the heavens.
The Lord called Moses and Aaron from before the camp to cover the tabernacle of the congregation.

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And it came to pass in the evening,
that Moses and the Levites went out from the camp, and sat down at the appointed hour, and laid the lamb upon the altar. And Moses said unto Aaron, Take a ram of the sin offering, and offer a burnt offering of a ram from above the altar, and put on the ram an equal weight of frankincense, and burn it in the fire From the tabernacle of the congregation, which was in Horeb, the fire of the LORD came down from before the
LORD, and Aaron brought the burnt offering, and Moses brought it to the tabernacle of the congregation, and the fire of the LORD came down from the tabernacle to the
tabernacle of the congregation, and he offered incense of fine linen, and made atonement for the congregation, and Aaron stood up to
burn incense in the tabernacle, and Abed divided it into two parts, between them. Matthias and the sons of Haya and the sons of Ithaliat Motana, and they were the sum of his number in Motana,
Arbisar Alpin, and seven hundred
and ten thousand in number, according to the division of Dekarah, and the sons of Aaron, Moses, to carry the tabernacle of Zimna, and Motana, Ithaliat, and Melileit, and he was with Moses, to the number
of the children of Israel, and the father of Minhon, the son of Hothro, the son of Hothro, the son of Melileit, and the father of the house of Abba Milvot. All the descendants of the house of Abathaun,
the chief of the tribe of Shemaiah, shall have a male head, and the head of Shemaiah The trumpets shall be moved and I will make them for you from me. You
shall be a terror to the children of Israel. You shall be a terror to the children of Israel. You shall be a terror to the children of Israel. And they shall bring all their offerings to the house of Abatha, one for each offering, one for each offering. You shall make a trumpet and Aaron's trumpet in the
offering of their trumpets. And I will make a trumpet before them. In the tabernacle of the congregation, and it was a day of mourning, and Moses came to the tabernacle of the congregation, and
Aaron's son went to the house of Levi, and he took a piece of bread, and he put it in his hand I will send a messenger
to the people of the land of Egypt,

And the children of Israel said unto Moses, What is this that cometh forth in the wilderness, and what is this that cometh forth in the wilderness? And

Chapter 18

And I said to Aaron, "You and your sons, your father's sons, with you shall receive the holy things, that they may not be ashamed of their garments. And you and your sons with you shall receive the priest's things, that they may not be ashamed of their garments. And your brother, the Levite, who is from the tribe of Levi, who was born in Amram, your father, shall come near to you and be united with you." Your servant and your servant, and you and your children with you, shall stand before the
tabernacle of the covenant, and they shall defile your altar and the altar of all the tabernacles of the Lord, that they may not come near to the holy things and to the altar, and
that they may not die by the fire of the LORD, and they shall be confounded before your servant and they shall defile the altar of the tabernacle of the
covenant, for all the worship of the tabernacle and its windows. He shall not come near to the altar and defile it, the holy place and the altar, and there shall be no blemish of the Lord upon the children of Israel. And I will give it to the Levites from among the children of Israel to be a table for the offering of the Lord before the
Lord, and to the Lord of the tabernacle of the congregation, and you and your son with you shall be holy, and you shall be holy. For every pitham of the altar and of the censer, and of the censer of the altar Jehovah will judge you greatly and your children will be righteous forever.
He will be yours from the holy place of God. What is the difference between a grain offering and a woman's offering? All their offerings, and all their sins, and all their sins, I will judge you before. The holy place is the most holy place,
and your heart will be in the holy place of God, and all its adornment will be in it. The house of the LORD shall be most holy unto thee, and the law of my righteousness shall be unto thee, a statute for ever in all the cities of the children of Israel. It shall be thine, and thy son, and thy daughter's son with thee, for ever. All the children of thy house shall be thy house, every good thing of the anointed with
oil, and every good thing of the bitter wine, and the fat of the young goats, which they shall give before them. The firstfruits of the harvest, the fruits of the trees of the field, the offerings of the sacrifices, the offerings of the
burnt offerings

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Every open door and every door in Beira, a place of worship The silver of the five hundred shekels of silver in the stones of the house of God, the tenth of a shekel, is in the city of Ram, in the city of Bukhara, in the city of Datorei, in the city of Daimrei, in the city of Bukhara,
in the city of Dazi, you shall not dismantle the holy place of Hinun, and the ark of the covenant of Admathon you shall burn on the altar, and the
ark of the covenant of Tarvihon you shall burn a sacrifice of the demit of Kabbalah in the first place, and in the first place of the covenant As the Lord your God, and as For Aaron in Araunah, you shall not receive a heave offering like the offering of the tribe of Shebtaiah and the offering of the sabbath, For the tabernacle of Zimna, for the
Kabbalah, a debt of death, and they shall be divided, and they shall not The Levites shall have a storehouse, as the Levites have a storehouse, according to the command of the Lord, the children of Israel shall not store up a storehouse, nor shall they lay up a heap for
themselves. And Moses said to the Levites, "You shall lay up a heap for yourselves, and you shall lay up a heap for yourselves." And the Levites shall lay up a heap
for themselves, and you shall take from the children of Israel a tithe, a heave offering, to lay up a heap for yourselves, and you shall set it aside from the
tithes that you set aside before it. It shall be a tithe from the tithes, and you shall count
it. Therefore, the offerings of the Lord, the Lord of hosts Tobiah, the son of Minya, and the son of Timaiah, and the son of Timaiah, and the son of Timaiah, and the son of Timaiah, and the son of Timaiah, and the son of Timaiah,
and the son of Timaiah, and the son of Timaiah, and the son of Timah In the tabernacle of Zimna, and you shall not receive a burnt offering in the time of your separation. The tabernacle of Tobiah,
the sanctuary of the Lord

Chapter 19

And the Lord spoke to Moses and Aaron, saying, "This is the
covenant of And the king of Assyria, and In the days of the Lord Tryphan, and Eleazar, in the office of the priest, from Adam, in the right hand, and not in the manna, and in the hands of the Siddur, the censer The sons of Eleazar, Moshe, Bishara, and Admah, were to be priests on the altar, and they were to be priests after him, and they were to be priests of the Lord

And he shall paint the priest's robe with the Torah, and he shall anoint the priests with forty shekels of silver, and from the other side he shall be like a priest's robe, and he shall be a priest's robe, which is before the tabernacle of the congregation, even unto Rameses.
And the priest who deals with the sin offering shall sprinkle forty cubits of blood on his clothes, and he shall sprinkle forty cubits of blood on his clothes, and there shall be a fountain before his baptism until the morning.
And the priest shall gather together a man of the law, and shall cut off the head of the lamb The law of the Torah is a statute for the people of Israel, and it

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He drew near to every mountain of the sea, and even to Walda, the mountain of the moon, to its bones and its blood, and there was a source of
water. One day it would come. It would be the hands of the Most High, from the hands of the Most High. It would be on the day of judgment, and on the day of judgment, it would be crushed. And where there was not
the hands of the Most High, on the day of judgment, it would be crushed. All this would come near. In the wilderness, the moon will be in its darkness and in its blood, and there will be no hands, but the Lord will give it to you, and you will be a pillar of fire
A man of the seas of death, under the garden of Paris, everyone who has a tent for his dwelling will be afraid, and not from its sides, as
if he had opened his tent from all the tents, and even its roofs, and its stones, and its covering, and its contents, will be a source of trouble for seven days, and everyone who has opened a pit, a bucket The difference between them and the surrounding area is that it is a place of worship in the air, in the
surrounding area, in the air, and not in the air, and everyone who comes close to the nose of the creature and not in the air, is like a mother, whether it is a small tree or a small tree, A man who has lived a life of separation from his wife, or
from a grave The dwelling place and all the people and the children of men, the Taman and the Demi-Krab in the great city, the life of the people, the separation from it, and it fell in the slaughter of the city, or in the lying in the tomb, or in the house of the grave, and the Golla and the Dophka, and the hands of the priest, weeping over the great man, on the
day of the feast, and on the day of the Sabbath, and on the day of the Sabbath, and on the day of the Sabbath. And
he will be ashamed and washed with water and crushed in Ramsha and the great man of Disthab and not the hands of Aloy and will stand up in the mountain of Nisha, he is from the body of Kahala, the holy place of Makdsha, like a Sahib from the hands of Adyuta, he is not touched by Aloy, he is a slave.

And it was said that the water of Adyuta would be a source of water for the whole world, and especially for the one who was drawn from the waters of Adyuta, he would be a source of water for the whole world, and for all those who were drawn from the waters of Adyuta, he would be a
source of water for the whole world, and for all those who were drawn from the waters of Adyuta, he would be a source of water for the whole world, and for all those who were drawn from the waters of Adyuta, he would be a source of water for the whole world.

Chapter 20

And the children of Israel, all of them, came to the wilderness of Zin on the tenth day of the month of Jericho, and the death of Miriam, and the burial of
Miriam, and the burial of Miriam, and the burial of Beerah, and the burial of Beerah, and there was no one to mourn for,
and they mourned for Moses and for Aaron. And the people
came out to Moses and said to Meamar the Levite, Dimitna, as the death of Achan was before, and why did he not give a sign that the day of Kahala was like the desert of Hadin, to the death of Taman, Anachana and Beirana?
And when we came out of Egypt to Aita, we were given a place to see the law, not to find a place to eat meat in the house of Deraa, and not to place a place for wine, and bodies, and Romans, and from night to night,
and Moses and Aaron went from before them to the terror of the camp to destroy the tabernacle of the Lord, and they laid it on its foundation, and they revealed the precious
things of the tabernacle, and they
were with them all night. Moses said to Me'mar, "You are the son of the priest of Nisaya, and you are the son of the priest And Moses, the son of the chief of the Nisaites, answered and said, "The son of the chief of the Nisaites, who was before them, and the son of Moses, and Aaron, the son of Kohala, who was before them, and said to Moses, "He heard that the Lord of Sorbaniah
was from among the chiefs of the chiefs, that he might be able to drink water and
make water, and Moses, the son of the chiefs, and the son of Moses, who was with his hands and his feet, would be able to drink water in a time of great desire." Atifat Adma and Bzimna
Tiniana, they purified the wine of Sagiyan and the wine of Knesset and their cities. And I said to Moses and Aaron in the oath of the sabbath of the sabbath, that they should not keep my commandments, to sanctify me, to be a fire
for the children of Israel. Therefore, the day of the Lord's judgment shall not be broken, that I may give them the gift of the sabbath Israel went before Isaac, fearing that he would be saved and sanctified in the land of Moshe, and Aaron,
because he loved Moshe. And Moshe sent a message from Moshe to King Malka of Edom, to the king of Kidan, saying, "Your brother, Israel, you know that all the nations of
the earth have forgotten us, and that our fathers have brought us into Egypt, and that we have been in Egypt for twenty years." And I will make the Egyptians afraid
of us, and I will love them, and I will send them before you, and you will accept our prayer, and you will send one of your angels, and you will bring us out of Egypt, and I will make them a city of Demetrius, and I will build a house in the midst of your borders.

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We will pass through your land, we will not be scattered in the wilderness, nor will we be scattered in the desert, nor will we be separated from the women of Govrin in the air, nor will we turn aside to the right or to the left, to cause harm by the paths of wickedness, until we
pass through your borders. And I said to Edom, you shall not pass through my borders, never again by the sword of the sword. Before you, the children of Israel said to him, "In Istaratha, the king of the sea, I will not drink your water. I and my cities will be filled with the blood of the Memonites, especially the
night of Pithmah, the river of Debish. I will go over alone, and I will say, 'You shall not go over.'" And Edom will be destroyed before her by a great army, and she will be destroyed by a great army, and Edom will be destroyed by a great army, and Edom will be destroyed by a great army, and Israel will be destroyed by a great army." To pass through the borders of the land of Israel, from the land of the
living, from the land of the dead, from the land of the living In Taurus, Omonas, on the
border of Araa, the Edomites Eleazar the priest and Aaron the priest prepared and died of
Teman, and Moses' servant took the bullock, and put it in the bullock cart, and put it in the oxen

And when the people of the land of Israel had gathered together, they called together to the Lord, the Lord, and the Lord, all of them, as Moses had commanded from the Torah, and he wept and said, Woe to me, Aaron, my brother, the pillar of the peace offerings of Israel, of the mountain of Hinnom, for Aaron's day is thirty days, and he will be the end of Israel.

Chapter 21

And when Amalek heard that the king of the east had come, and had come, and had made a covenant with the king of Arad, he set up a pillar in the wilderness, saying, "Behold, I will bring down the LORD your God from the wilderness of the land of Egypt, and I will bring down the LORD your God from Birkam and Hadaro to Beth-rihon from Rakam to Moserot, forty-two hundred shekels were taken from Moserot, and Tabu to Rakam Orach Mallalia and his wife Lato-Voros Omanus and the death of Aaron I came and I Taman was in Ben-Ken.
saw a kinsman in Israel, and he returned from Sheba,
and brought back Rabbah, and Israel stood up, and I said, "From Egypt you will take the people of the land of the judgment by my hand,
and I will finish the land of their captivity, and I will accept the burnt offerings of Israel, and I will take the land of Canaan, and I will finish the land
of their captivity, and I will call Shema, the place of the sanctuary, and they will take it from the mountain." Omens went to the sea of
Desolation to remember the day when the Lord appeared to him, and the people were jealous of the people in Arha. And the people pondered in their hearts and wondered about the words of his father and mother, and they were afraid of what he had said. Why did he bring us out of Egypt to die in the desert of Aram, a night of hunger and a night of water, and our souls were jealous of the manna in the desert of Dimzon, a light and easy meal, in the midst of the wilderness of Calah? You have fallen from the heavens above, and now you have said, "Ethan Hamon, all the sons of Nesha, all the people of Israel They were angry with him for his wickedness and for his lack of food. They were angry with him for saying, "I am the one who gave the food to the people." The They will be fed and given to the people. You will be angry with them for their food, because they are strangers. people of Horman, the people of Horman, killed him and killed him. The Israelites and the people of
Israel went with Moses and said, "Let us go up to Mount Hor and see the beauty of your tabernacle. Let us go with you and let us make a tent of fire before you." And the people of Minna, the people of Horman, the people of
Horman, the people of Horman, the people of Israel, went with Moses and said, "Let us go up to Mount Hor and see the beauty of your tabernacle." And Moses said unto his servant, Let the LORD thy God bring forth thee a rod,
and let it be upon thee And the LORD said unto them, Yehovah, I will be with you, and Hilkiah, Gali, Sigal, and Teman were taken and left from Lahel to Arnon in the wilderness of Dibna, which is on the border of Amorah,
on the Arnon River, the border of Moab, between Moab
and Amorah. And it was understood in the land of Cumorah that the people of their iniquity had spread out. Therefore it is said in the book of Uraiyyah, Deut. 11:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22,
23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 80, 81, 82, 83, 84, 85, 90, 91, 92, 93, 94,
95, 96, 97, 98, 99, 100, 110, 120, 130, 140, 150, 160, 170, 180, 19, 101, 111, 112, 113, The Lord will bring destruction and destruction to the land of Israel. He will destroy Edom and Moab. He will destroy them among them.

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Torah for Michman and when the people of the house of Israel went out and the elders of Alma, Ramez, alluded to the Torah and brought judgment to judgment and his death, and Aram,
it was said in the wilderness, "Your blood is like a river, and the blood of your Moab and Mitman loved the wealth of the people, and he feared the people. He said to Moses, "You are a people, and
I will give the wealth of the people, and you will be the glory of Israel, and you will be the glory of the people, and you will sing praises to the Lord, and you will be the glory of The father of Alma, Abraham, Yitzhak, and Jacob, the rabbis of Melchizedek, was the leader of the people, Moses and Aaron, the scribes of Israel, from Mishko,
he was in the wilderness, and from the wilderness he loved to be rich, and from the wilderness he loved to be rich, and from the wilderness he returned to the land of the poor, and from the land of the poor, he returned to the land of the poor, and
from the land of the poor, he came down. Ammon to the garment of the Lord, returning to all the law of Israel, and the people of Israel, all one by one, in the wilderness of Mishkanei, and in the wilderness of Ramah, Ammon to the garment of the Lord, and the gathering of Ammon within their borders, Demochabai, Resh, Ramah, Dimdika, all the inhabitants of Beth Yeshimon, the descendants of Pithgamei, Uraitha, and Shadar. Israel, the land of Ezgadin,
with Sihon, king of Deumora, said to Memar, "I will not cross over your border,
nor will I be woven in a loom, nor will I be burned with fire, nor will I be burned with the women of Govrin." Orach, king of Debishma, will go as far as the Nile River,
crossing your borders, and Sihon, the land of Israel, will not pass over its borders, and as Sihon, the land of all its peoples, will be destroyed. To lead Israel into the wilderness and bring them to Yahtzee and to Agh, a relative in Israel.
And the children of Israel shall be as the children of Israel, and In all of Capernaum, Heshbon, Karta, the king of Amorah, was a relative of the king of Moab, and he was a relative of the king of Moab, and he recounted all his events from Yidda to Arnon. Therefore, Yamron, in the secret of Methullaiah, Amrin, Tzedikaiah, and the ruler of Yisrael, was with him, and we
considered that he was a good man, all of him was worthy of tribute and tribute. Obada Bisha, all of them, will receive Zayna, and he will be destroyed, and he will be destroyed
by Demetrius and Messiah in Oraita, from the city of Milin, Takipin, as if he were a man named Nafkin, from the city of Tzedikaya, from the city of Chushbna, from the city of Dana, and the memory of Hassinan, as if he were a man named Shalhovitha from the city of Aileen, and
Messiah in Oraita, eating a woman's food for Sana'a and for Ba'il Dabba. Demithashabin Komeihon, you are the descendants of the dead, the descendants of the Arnona, the descendants of the righteous, the descendants of the people of Dikmis, the descendants of the Oriyta From the king of Molchanah, the Amorites, and the Mishchins,
the Amorites, the Amirites, the Rashiites, the Lehit Ramah, and the Menatla, the heathens of all, the servant of the Cushbanchon, until the destruction of the soul, and the rebels of Alma, they will hunt down those who are buried until their souls are destroyed, and they will hunt them down, just as they hunted down the Amorites and
the rabbis of the Philistines. And the king of Israel saw Rabbah, and the king of Demeter, and the king of the Amorites
He was a prophet before us, and all his people were near to me, and he was like the heathen, who was a seed of Og, and he was a prophet before me, and he said, "He is a righteous man, I will give you a holy land, and you will be able to live in the land of Daria and to be warmed by the people of the land of Sage, to be
able to be destroyed by their hands. Therefore, he said to Moses, "Do not delay in going out from Aram, for in your hand
you will deliver the land of Aram, and all its people, and all its peoples, and you will serve Aram."

A

You served Sihon Malcha Deamorai Dahwa Yatiev in Heshbon and
Havva Kivan Dahama Og Rashi'a Yat Mashiriyata Disrael Dahwa Shita Persian said to Leith I am the arranger of the order of relatives, all of whom are accepted by the people of the law. Dilma Ya'avdon Li Hechm Dahwa served Sihon and Azel and Akar Tovara Bar Shita Persian and I will put her on The head of the priest was to be cleansed from the hand of the priest, and the head of the priest was to be cleansed from the body In the midst of the caldron and the fall and death of the people, until there Lord, the Lord of Israel, the Lord of the Book, and the destruction of the city, and the destruction of all its is no one left to shoot at it, and the shooting of it is the destruction of its people.

Chapter 22

And the children of Israel took the land of Moab from Iber to Jordan, and encamped there.

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And Balak the son of Zippor saw and was angry with all Israel, saying, "What
did Israel do to Me? Moabites have driven out Moabites from before them, and they were a people Hazranuta Hekim
came from the
Torah, Yath Isba, Dhakla, Balak, son of Zippor, Midian, Malcha, king of Moab, in the past, and not in the past,
Horona, Dhakkin, was a delight in the land of Nathon, to the king of Malcha, to the king of Purkin, to the king of
Elah, and Elah, and the road of Izgadin, to Laban the Aramean, Balaam, Diba, to the swallow, Yath Amma, the
house of Israel, Bar In the fire of the day, the
wise men of Israel, and the house of their fathers, and the house of their fathers in Paddan, he is the one who And
he is my king from my heart, and he is my shield And he went up to the mountain of Balak, and said, "Go up to his
house, and he will go up to the mountain of Balak With me, the people of Egypt came out, and the land of Chiz'vah
was hidden, and the land of Ita was taken by Lot, and the land of the Philistines was taken by the Philistines. And I
said to
Balaam, "Do not let your wealth flow, and do not let the people of Aram, the people of Aram, be taken from
me in the day of their calamity." And Balaam arose in a dream and said to his master, Moab went down to
Arkon,
Arum, the night of Reu'va from before them, from Mishbak to Mizal-Imkon. And the princes of Moab arose, and
with them Balak went with Balak,
and they said, "Bilaam refuses to die in Amna." And Othif Tob, Balak went to Mishra, Rabbah of Sagian, and Jakirin
of Elin. And with him Balaam
went with Balak, and they said, "Kidnan!" Balak said, "Kidnan, son of Zippor, will not let you be
restrained." From the days of my youth, I will call you to me, and all that you say to
me, I will serve you, and you will be like the servant of Lot. From the days of my youth, I will give you judgment
among the peoples of the land. And I will answer Balaam
and say to the servants of Balak, "Will Balak not give me all his houses, all his palaces, all his palaces, all his silver
and gold,
and give me a license to cross over the coast of Meimra? My God is my servant, Zairtha, or Rabbah, and Ashar,
in his company, struck the
donkey by night, and I know not what Joseph will say, "I will speak with you, and you shall
speak with me." And he came from before, and said to him, "Go, go, and And
he hastened to Athens, and went down with the chiefs of Moab, and besieged Rogza, and he went down to Arum,
and he went down to Latoninon, and he went up to Malacha, and he went up to Istra, to the city of Ishtar, and he rode
on Athens, and he went up to Ishtar, and he went down to Ishtar with his people, and the fire of Athens, and he went
up to Malacha, and he went up to Ishtar, and he went down to Ishtar with his swords in his hands. Athena
turned away from Arha and went down to Hakla and fought with Balaam. Athena went to Machuvona and went to
Israeta. And Malacha arose, like a man, in the middle of the valley between the two cities of Keramia, where
Jacob and Laban were, and Kama came from the city of Micah and
Shakuta from the city of Micah and they made it a place for the transgressors
of the law of Labisha and the fire of Athena was Malacha. Daya and I will push the law of Siyga and push the law
of Yath Regal Bilaam to Siyga and add to Mimcha and Malacha Ithkasei Mina and add
Malacha Daya to Meaiber and rise in the place of Atar, pushing Delith Orach to Mistei to Yamina and to the left and
Hamath Atna Yath Malacha Daya and a quarter to Tahhot Bilaam and encircling
Rogza, Dabilam and Mecha If you are a sinner, you will be healed, and if And you said to Balaam, "What have you
done for me? You have made me a judge of the time." And Balaam said to me, "You have lied to
me. If only I had a sword in my hand, I would have killed you." And you said to Balaam, "You have gone to the
place where you were afraid, and you
If I were all the descendants of Abraham, they would laugh and follow their idols, and you would be the one who
I was waiting for you on the couch and you did not direct me to serve you, so I said no.

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O my eyes, Balaam, and the heat of the angel, who is like a hawk in Isra'ta, and the beauty of the hawk, he took her hand and bowed down to her and said to her, O my angel, what do you think? You are judging me for a long time. I have made you a judge for your sake, and you have rejected the heat of the fire, which has gone astray from the fire and the rivers before me. With me, I will flee, O people and a multitude, not worthy of my presence, and I will protect you. You have gone before me, judge, and the time of my return, and the night of my return, you have not gone before me, but you have destroyed me, and you have become a living being. And Balaam said to the angel, "You have done enough for me, but you do not know, but you are preparing to go before me in the heat and the cold." And the angel said, "I will go before you, and you will go to the mountain of the Philistines Shadarith went to you from where you came, why did you not come to me? The brahmin from Kushatyn said to Levi, "I am able to call you dear." And Balaam said to Balak, "I have come to you, as the king of Michal was able to call us to Malala from time to time, a great and terrible thing, and I will bring you trouble." And Balaam and Balak went to Karta, a great and terrible thing, and they To Pelatihan, Karta Rabbah, Karta Desichon, Birusha, and Balak, Thorin, and An, and Shadar, Balaam, and Rabbah, with their people, and the days of the ravens, and the words of Balak, Balaam, and Askia, to Ramah, Dahalta, Dipor, and Hama, from Teman, from the mountains of Dan, from the valley of the people, from the valley of the clouds, from the valley of the mountains, from the valley of the clouds, from the valley of the people, from the valley of the clouds

Chapter 23

And Eve was like a dove to Balaam, and she was called by the name of the Lord, and she was angry in her heart. And she said to Balak, "Make me a son, and I will give you Yizman from Yamru said to Balaam, "What is the matter with me? Why should I go and make you strong? And I will make you a scorner like a scorner. And I will make you a scorner from before." And I will make you a scorner from before. And Levi came and stood upon the high places, he and all the princes of Moab, and took up the hill of Neboth, and said, From Aram of the valley of Parah, Balak king of Moab spake unto me, and from the valleys of Midian, he said, Lot is come unto me, and Jacob is come unto me, and Israel Masgavi Yathon said, Balaam Rashiya, from the beginning, I am in the people of the law, a judge, a speaker, with the merits of the righteous, a tzaddik, a dymithilin, for the Torah, and with the merits of the mother, a dymithilin, for the robe. Is the people of the dymithilin, a Haivah Debit Israel Havon Gezerin Urlathon and Tamrin in Ofra Demadbra said who can be from the funds of Zakvutha Hasinya HaEylain and Obadiah Tabiah with them from the four quarters of the Mashiariat of Israel said Balaam Rashia in Katlin Yathi Beit Yisrael in Saifa a grave of good tidings you have given me a share For the knowledge of Brahma, the death of Dakshina, woe to the days of my Sufis, as a little one fears the divination. And Balak said to Balaam, What have you done for me to deceive me? I have hated your words, and you have blessed me with blessings. And I answered and said, Is it not better than this? If you rise up, you will be like an antar to Malala. And I said to Balak, Come with me as a scribe to the scribes. The five of them from Amman, especially the servants who went to the fields, were warm and all the servants

And the words of the prophet Hakal Sakuta, the ruler of Ramah, were: "I will make a scythe and a spear for every scythe, and I will say to Balak, 'Go, strike your ass, and I will strike you, and I will make a scythe and a spear for every scythe The high places and the chiefs of Moab with her people. And Balak said to him, "What is this night?" And he took up the proverb of Neboth. And he said, "Arise, Balak, and hear the voice of a bird from the midst of the mountains, not like the voice of a man, saith the Lord of all the earth, As God liveth and reigneth, the Lord of all the earth, is the word of a man, saith, and refuseth, and yea, my servants are not like the servants of the children of Israel, from the kings and the priests." From what root is there a root in the Lord of all the worlds? He said, "Let the people of the law be like the stars of heaven, and let them be stored like the rivers of Naan." The one who cannot do this, he said, "And let him not work." And what is the one who cannot do this, that he does not keep his blessings? A blessing is acceptable from the mouth of the holy river. I will not prevent the order of their blessings from being withheld.

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Balaam Rashi said, "I will not be able to remove the branches of the wicked from the womb of Jacob, nor will I establish the servants of the false gods from the womb of Israel, who say, 'My God is in their feasts,' and the king of the Messiah will come and
wail among their people. Their God is empty, and their wealth will be empty, from the land of Egypt, they will be frozen, and their pride will
be exalted." The strength of her hands is like a cloud, and there are no pure spirits of incense in the womb of Jacob, nor are there charms of raisins in the multitude of Israel. In the age of the law it will be said to the house of Jacob and to the heart of Israel,
What is the glory of the Lord, the Lord of hosts, and the Lord of hosts, From the beginning of the world, there was no one to be seen, As I said to you, "Go to the place of Horan, Dilma, and be afraid of them from
before them, and let them go to the garden of Teman." And Balak said to Balaam to the chief
of Ramatha-Madika, in front of the house of Jeshimot. And Balaam said to Balak, "Bless me, O king of Egor, and O king of Atad, O king of Thorin, and O king of Dichrin." And Balak's servant did as Balaam and Asik said. A torah and a
dirham on every agora

Chapter 24

And Balaam the Amorite, the one who was before him, blessed Israel, and did not go ahead of him, but rather went ahead of him, and he was like the desert of Anfu, like the desert of Elihon, like the desert of Obed, like the
desert of Igla, like the desert of Teman, like the land of Zekah, and Balaam was like a thornbush, and he was like the house of Israel We are all directed to receive the shepherds of their companions and the ministry of the high spirit
of prophecy from before them. He took up the parable of the prophets and said, "Thus said Balaam the son of Beor, and thus said Gavra the great, the father of Draziah, the son of Sethmaya. What is my portion from the prophetess? She was from the visions of Leah, and on the
plain she was a fallen branch on the nose until the time of the messengers of Malacha." For the Qibla, the word of the Lord is heard from before, God is alive, he has seen from before, God is my breast, and the pot of my eyes is like a lamp, and the lamp He is the dwelling place of Zimna, a dwelling place of the children of Israel, like a house of Nahalin, a dwelling place of a young man, just as the children of Israel will understand, tribe by tribe, from a
young man in the valley of the Torah, and like a garden planted by the banks of the river, just as the children of Israel will learn, one by one, in a house. The Midrash of Ziv is like a river, like a sky, the Creator, on the day of creation, to be revealed to the world, and to be taught the precious light of the Holy Spirit, and to be applied to all the Ummayyads, like the land of Arasia, and to be planted on the springs of water, and to be established from the depths of the earth, and to be
freed from the depths of the earth,
and to be glorified by YHVH, and to be sown in the house of Jacob. They will rule over the nations, the pride of their king will rise up, a relative will rise up against the Amalekites, and they will be exalted over Agag, their king, and like the cherubim, the high ones will be taken from them, their kingdoms will be taken
away, their gods will be freed from Egypt, and Rome will be glorified, the strength of her people will be exalted, and the Umayyads will be raised up against their bears and their enemies. The people of the land will be blessed and
the To Balaam,
to Melit, I have heard your words, and it is a blessing, a blessing, to the one who judges, a time to judge, and a deep place to you, to find you, a saying that calls you, your dear ones, and it is a prevention for Balaam from
calling. And Balaam said to Balak, "Is it not with Izgadin that you have sent me a message, a word to Maimar, if Balak gives me a call without a curtsey of the day." Silver and
gold, you gave me permission to cross over the island of Yamar, my day, to serve Tabatha, or to drink from my flock. What a night, O my friend! You will bring me misery and the sword of the one
who is with me and will bring my people to you. Your kingdom has run out of innkeepers and those who are in my care, you will bring me wine from the well and drink from the harvest from Timhon. And the people of Hadin will be given judgment, and they will eat and drink and be afraid and will be oppressed and will repent of their gods and will be delivered by your hand in a short time and will fall from the throne of Sagian in Ramoth-gilead, like the days of the wicked. They will rule over your people at the end of Ahab's reign, and he will take up the parable of his prophets and say, "As Balaam the son of Beor said, and as a mighty man more precious than my father said, Draziah Sitmayah, what did I learn from the prophet, and what did I learn from the prophet?

He said, "Hear me, I have heard from before God, and I know that it is time for a time to rise up in the house of God, and he has seen from before that my breasts are warm, and he was with the vision of Leah, and he was lying down and fell on his face, and he was satisfied

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My fathers will be like the sons of Israel, and my hands All the people of the land will be destroyed, and the Edomites will be destroyed, and the sons of the Dagbla will be destroyed from before Israel, and Israel will be destroyed in the land of Nechasin and Jeruthon, and there will be a ruler from Debbit, Jacob, and Yovid, and Yitzchai, Shizbuta, Damascus, from Constantine, Carthage, Hayybat, and Yitzchai, and it will be destroyed
like a city, Ammaya and Hama, the daughter of Amalek, took the proverb of Nebothiah and said, "The sons of Umayyad were a kinsman in the house of Israel, and they gave the
house of Amalek and their leaders in the days of King Malcha the Messiah to the order of the kinsmen with all the sons of Madinah with the house of Israel, in the house of their leaders, in the house of Eliel and in the house of Eliel, until they
were all destroyed." And it was hot when Demetrius the convert took up the proverb of the prophets and said, "What will you do with your servants, that you may see in the book of Detinaria, which is written in your generation?"

But it will not be cut off from the people of Biztha, the son of Shalmaneser, until the days of Sennacherib, king of Assyria, and the captivity of Yathach, and the
prophecies of the prophets, and the saying, "Woe to those who will be righteous in the time of the revelation of the word of the Lord, to give a good harvest to Zedekiah and to be a refuge for Pharaoh from the Rashi, and to strike down Umayyad and Malchijah and
Magari." They will be scattered in the mountains of Zaynab and will conquer the people of Sage from Lambernia and western Italy and will be joined by legions from Constantine and will be scattered in Athurai and will enslave all the people of Debar, and they will be scattered in the mountains of Sophea. They will be scattered in the mountains of Zaynab and will be destroyed by the hand of King Malcha Messiah and will be destroyed until Alma to Obadnah and Balaam arose and went away and returned to his place, and Balak alone went away to his dwellings, and Akim Yath the daughter of Midian, in the voice of the house of Jeshimoth to the tower of Talga, and Havan Zabnan the wife of the cupbearer, in the harvest from Timhon in the reign of Balaam Rashi'a in the story of Orhat

Chapter 25

And Israel shall return, and shall see the place of the slain, from the places of the slain, and And the people will eat their fill of wine and worship their idols, and the people of the house of Israel will be as a nail in a hole that cannot be broken, and it will be like a thorn in the flesh And you shall crucify him before the Lord, on the threshold of the
gate of the city of Jerusalem, and with him you shall bury him in the tomb of the Lord, and you shall make a heap of stones for
the Lord, and he shall be buried in the city of Jerusalem. And Moses said to the judges of Israel, "Let there be no man of the tribes of David who has slain him in the breach
of Peor, and let there be a man of the children of Israel who has come and one in Belorita." Midian and the people of Israel were very angry. And Moses said to Moses, "What is this that you have done to me?" And he said, "Are you the one who brought the Midianites to the covenant of Yitro?" And Moses heard, "I will boil and I will plant, and they will not weep and they will not cry." And he heard, and it was
done. In the tabernacle of Zimna, and in the house of Phinehas, son of Eleazar, son of Aaron the priest, and in the house of Idkar, he took the poor and said, "Who will destroy and destroy this people, and will not destroy the tribe of Judah, like a jealous Greek, who will rise up from the Sanhedrin, and will put a sword in their hands, and will make them serve Phinehas at the time of the feast of the Lord?" Gebra, the son of Israel, went to Midian. The first of the tribes of Israel went to the land of Judah, and there was no one to speak. The first of the tribes of Israel went to the land of Judah, and there was no one to speak. The first of the tribes of
Israel went to the land of Judah, and there was no one to speak. The miracle of the four dekams in Rumah and Barzinon, as well as the miracle of Gebra the son of Israel in the house of Gebraiah and the miracle of Midian in the house of Bahatith Torpah. The miracle of the four dekams in Rumah and Barzinon,
as well as the

He will go to the place where he will be buried and will not be left behind. The fifth miracle will be the one that will be buried,
From Mina to Danefek. The water of the well will be in all the land of Israel, and the Persians will drink and not be able to drink. The water of the Shebaites will be in the right side of the shield, and the heat of the enemy will be in the middle of the valley, and they will not be
able to harm it. The water of the well will be in the smoke of Rum, and it will not be able to escape from Metula. The ninth sign is that the Lord will judge the people of Israel, and they will be satisfied, and they will not be replaced. The tenth sign is that an angel came and took away the evil and the great from the evil, and the whole house of Israel was cleansed. The miracle of the Hadassahs of Da'itnatro is that they live until the time of their death, and they will be in all the laws of the land, from the glory of the Lord, and will not return to the tents of Damietta.
The king of Israel, the king of the Jews, was a man of great power, and he did not fall like the king of Deauville, who was in the land of Egypt. He struck him with a sword and killed him. He said before, "The Lord of Alma, may he not be able to bring him down to the death of the twenty-fourth heaven, and he will be able to bring down a thousand of the sons of Israel from the land of Israel, and from his hand I will redeem him with my mercy." And the number of his people was twenty
and four thousand. And the Lord spoke to Moses day and night, saying,

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Phinehas, the son of Eleazar, the son of Aaron the priest, was the son of Ritchi, the son of the children of Israel, in the days of the elders of the children of Israel, and he cut off the life of the children of Israel, and his children's children To the wise man who brings good news of salvation at the end of the month, and to the one who is the messenger of mercy, to the one who is the messenger of the Lord, to the one who is the messenger of the Lord, to the one who is the messenger of the Lord, and Drua and Leah and Kibta and Leah and Livni and Livni in Taroi Qayim Rabbah Elam Choleph Deane Leahei and Kafer Al Beni Yisrael And som Gebra bar Yisrael Katila daitktil with Midianita Zimri bar Salua rabbi Beit Abba for the tribe of Shimon And som Itta Katilata Midianita Kezbi Berat Zur Dimitkariya The covenant of Balak, the chief of the Moabites in Midian, the house of Moab, was with Moses, and he was a prophet to the Midianites, and to the slaughter of the Midianites, and to the slaughter of the Arum Open

Chapter 26

And it came to pass, when the son of Motana was delivered, that the mercy of Shemaiah was delivered to Pharaoh, because of the trouble of the judgment of his people, and he said unto Moses, and unto Eleazar the son of Aaron the priest, to the chief of the priests, that they should give a sum of money, according to the number of all the children of Israel, from the age of twenty-two; and unto Eleazar the son of Abathahon, every one of the chief priests in Israel, and unto Moses, and unto Eleazar the priest, With Amariah and said to the men of Jatlon in the land of Moab on the Jordan, "Leave Jericho to Memar, twenty-two years old, and to Elah, the day of the slaughter of the children of Israel, who came from the land of Egypt, Reuben, Bocheru, Israel, the sons of Deruven, Hanoch, Genisat, Hanoch, to Pelua, Genisat, Pelua, Hezron, Genisat." Hezron, the son of Genisa, the son of Elin, the son of Genisa, the son of Gershom They sailed and sailed on the sea, and the opening of the sea, and the puma, and the swallow of the abyss, and the ice, and the death of the wise, and the eating of the woman, and the matan, and the fifty-two-year-old, and they were for testing and building a ship, and they were not in the land of their fathers He ate in the grove of Area, in the building of the house of Simeon, in the house of Nemuel, in the house of Nemuel, in the house of Yamin, in the house of Yachin, in the house of Jachin, in the house of Zerah, in the house of Zerah, in the house of Saul, in the house of Saul, in the house of Ilain, in the house of Simeon, in the house of Asherin, and in the house of Alpin, and in the house of Dagdad, in the house of Zephon, in the house of Zephon, in the house of Haggi, in the house of Haggi, in the house of Tongni. The gathering of Shuni for Ozni The gathering of Ozni for Ereri The gathering of Ereri for Erod The gathering of Erod for Areli The gathering of Areli for Elin The gathering of the sons of Gad, numbering forty thousand and five hundred, the sons of Judah, Er and Onan, and Er and Onan died for their sins in the land of Diknan.

And the children of Judah were the sons of Shelah, the sons of Shelah, the sons of Perez, the sons of Perez, the sons of Chezron, the sons of Chezron, the sons of Chamul, the sons of Chamul, the sons of Ilain, the sons of Judah, the sons of Sekhumon, seventy-one, and Shitah, the sons of Dishash, the sons of Tola, the sons of Tola. For Puah, the tribe of Puah, for Yashub, the tribe of Yashub, for Shimron, the tribe of Shimron, for Elin, the tribe of Issachar, for Sekhumon, the tribe of Shitin, and four thousand and five hundred, the descendants of Diblon, for Genisathon, for Sered, the tribe of Sered, for Elon, the tribe of Elon, for Jahalel, the tribe of Jahalel, for Elin, the tribe of Zebulun, for Sekhumon, the tribe of Shitin, one thousand and five hundred, the descendants of Joseph, the son of Dimnasheh, was the son of Machir, the son of Machir, and Machir, the son of Eli, the son of Gilead, the son of Gilead, the son of Izer, the son of Izer, the son of Helek, the son of Helek, and Asriel, the son of Asriel, and Shechem, the son of Shechem, and Shemida, the son of Shemida, and Hepher, the son of Hepher. And Zelophehad the son of Hepher, and Leah the son of Elahen, a Benaiah, and the daughters of Zelophehad, Mahlah, Noah, Hagla, Milcah, and Tirzah.

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The sons of Ephraim, according to their number, were thirty-five, and the sons of Shelah,
according to their number, were thirty-five. The sons of Shelah, according to their number, were thirty-five. The sons of Shelah, according to their number, were thirty-five.
The sons of Joseph, the sons of Benjamin They gathered together forty-five thousand and sixty-six hundred for the sons of Dedan. They
gathered together for Shuham, Shuham's gathering for Shuham, Dan's gathering. They gathered together all the Shuham gathering for the sum of Shitin and four thousand and four
hundred for the sons of Asher. They gathered together for the right, In the land of Beria,
the sons of Bibirah, the sons of Heber, the sons of Malchiel, the sons of Malchiel, and the sons of Asher,
Sarah, the sons of Dadbrat, the sons of Beshittin, the sons of Rabban, the sons of Malachin, and the sons of
Italat, the sons of Deeden, in their lifetime, from Bigalel, the sons of Debser, Yath
Yaaqob, to Kedun, Joseph, the sons of Elean, the sons of Asher, the sons of Sekhumon, fifty and one thousand and four.
The sons of Naphtali, according to their number, were forty-five thousand and four
hundred. The sons of Israel, according to their number, were sixty-one thousand and one thousand and seven hundred.
With Moses, for Me'mar, for Elin, for Shibtaya, the tribe of
Shemahan, the tribe of its people, Sagi, the tribe of its people, the tribe of its people, Ze'ir, the
tribe of its people On the border of Abaddon, the Ahaz of Achsanathon shall be divided between
the families of the Zerahites and the Levites. The
Gershonites shall be the Gershonites, the Lecahitites, the Kohathites, the Merariites, the Merariites, the Levites,
the Libniites, the Hebronites, the Mahliites, the Moshiites, the Karakhites, the Kohathites, the
sons of Yath-Amram, and the Shem-
Itatites of Amram. Jochebed the son of Levi was born to Levi in the
land of Egypt, between the cities of Shuria and Amram. He bore Aaron, Moses, and Miriam. He married them, and they bore Aaron Nadab, Abihu, Eleazar, and
Ithamar. Nadab and Abihu died, and their relatives, a woman named Nocharita, from
Taphian, were born to them. And these were their descendants. Ten
thousand and one thousand, all the people of Dekurah from the city of Jericho, and for Elah the Amorite, not to be counted among
the people of Israel, Amorite, not to be chosen to be a treasure in the people of Israel, according to the sums of Moses and Eleazar the priest, according
to the sums of the people of Israel in the land of Moab by the Jordan, Jericho, and Baalim, not a man of The sums of Moses
and Aaron the priest are this sum of the children of Israel in the
wilderness of Sin, and Aram said, "Let them die in the wilderness, and let there not
remain a man of God among them." Caleb the son of Jephunneh and Joshua the son of Nun

Chapter 27

And Dinah the daughter of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph, went to the city of Shema, the son of Daraa, from Methpelga to Dikrin, and they washed her with the blood of Mary, Alma, and Elaine, the daughter of
Mahlah, Noah, Haglah, Milcah, and Tirzah. And Moses, the son of Deka, went before them, and Eleazar the priest went before
them. Rabbah and all the people sat down to destroy the dwelling of Zimna, to the Mimar of Abona, who died in the
desert, and he was not in the wilderness. When Demetrius sat down and dismayed him, he rebelled against him, and
he sat down to destroy the city of Arum, and he was not in Leah Bir Dhar In Lait Anan Hashibin Kabir And Iman Knetra
Yavam Tisav Iman Holak Abonan And Holak Aha Dabonan And Ian Anan Hashibin Kabir Havlan Ahashna Bego
Achi Abonan Din One Of Four Dinin Di Before Moses Was
Prophet And They Will Be Informed Of The Knowledge Of Dilail From The Laws Of Mamuna And From The Laws Of Naphtah
in the laws of Mammon was Moses Zeriz and in the laws of Naphtah was Moses Maton and Baalin and Baalin Moses
said, "Have you not heard from Biglal to Malpa, the chiefs of the Sanhedrin of Israel, that they came from the place of their residence in Batreya, this is the law of Mammon and the law of Naphtah."

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The Lord, the God of Israel, has commanded you to be a judge, and not to be arrogant toward Moses, because of the difficulties of the people, because you have not heard of such a thing, for Moses was close to the judges before, and I said, "It shall be with Moses to be a judge." The daughter of Zelophehad, a descendant of Zelophehad, came to the house of the LORD, saying, "Let us give to the LORD our God our father's brother, and let us go to the house of our father I will give it to my brother, and not to Leah, and not to Leah, and not to my brother, and not to my father And the Lord said to Moses, "Take a basket for the Torah of the Law, and burn it in the fire of the fire, and burn it in the fire of the fire, and prepare it for your people separately. You shall prepare it for Aaron your brother, who was cast into the fire of the fire, at My command in the wilderness of Zin, in the water of the law, when he stood before My sanctuary in the water for their burning." The commandments of the Lord were written in the wilderness of Dzin and the night of Moses, which was before the Lord, to the right of the Lord, and to the left of the Lord, and to the right From the hand of the high ones, the blasphemy and the blasphemy will be a curse for Israel, and there will be no more a place for the wise, from the greatness of the greatness, there will be no dispute among the people, like a quarrel between a quarreling man and a quarrel between a shepherd and a shepherd. And I said to Moses, "Tell me, Joshua son of Nun, a mighty man of valor, a prophet from before, O Sharia, exalt me and establish me, O Sharia, exalt me and establish me, O Sharia, exalt me and establish me, O Sharia, exalt me and establish me." Eleazar the priest shall be in charge of all the vessels of the Lord, and he Eleazar the priest, John, was a priest for the kinsmen, and on the head of the elders, John, a priest for the middon of Dinah, and all the children of Israel with their people, and all the priests and the servants of Moses, who were in the wilderness, and the people of the land Moses will be a prophet.

Chapter 28

And Moses said to the chief priests and the elders of the people of Israel, "The LORD has commanded me to prepare a burnt offering for the burnt offering of the children of Israel, and to the priests, saying, 'What is the law of the one who offers a burnt offering on the altar on the night of the Passover?'" My people, the children of Israel, are to be careful to bring near the altar of sacrifice, to offer it before the Lord in its season, and to offer it before the Lord in the manner of the sacrifice of the Lord. O Imrin, the children of Shena, the son of Shelem, you shall teach me for a day of the Ascension, that you may offer it with one oblation, to make atonement for the sins of the night, and you shall offer it with one oblation. Between the Shimshat to make atonement for the debts of the Yamamah and one of the tenths of the month of Saviour, semolina flour, a quarter of a hin, for a fatiha offering, with a zita oil, a quarter of a hin, is the offering of the tidings of the day of the tidings, a hin of a hin In the holy house, you will be cleansed of old sins, and you will not forget old sins, from the days of the sins of the people of the mountain of Arba'in, forty days before the day of the Lord, and you will say, "You shall serve between the days of the Lord, and you shall be cleansed of the sins of the people of the land Imrin, the sons of Shana, Shalem, and the tenth of Eshruni, semolina for the offering of the feast of the seven days of the month, and the burnt offering of the Sabbath shall be made on the Sabbath, and the tenth of Eshruni shall be added to the burnt offering of the day of the week, and the tenth of Eshruni And you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Torah offering, and you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Dicrah offering, and you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Imrah offering, and you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Imrah offering, and you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Imrah offering, and you shall offer a tenth of a semolina for the offering of the fatika on the day of the Passover, for one Imrah offering, for one Alatha for the offering of the fatika on the day of the Passover, for one Qurbana offering, before the offering.

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And they shall be cut off from the approach of the Lord, a hundred cubits for a sin offering, and The work and the atonement of the Lord's Supper and the Passover of the Lord's Supper shall be done on the first day of the month of the year, and the fifteenth
day of the month of the year shall be the day of the feast of the Lord's Supper. The unleavened bread shall be eaten on the day of the feast of the Lord's Supper. The feast of the Lord's Supper shall
be a holy day. All the work of the pulchana shall not be done and the offering of the sacrifice of the burnt offering shall be done on the first day of the month of the year. Torah
scholars, one tenth, and The priest of the house of the priest, the priest of the tabernacle, shall offer the burnt offering, as the burnt offering
of the sacrifice of the day of the week, and shall offer it on There shall be no worship on the day of the Passover, from the first day
of the month of the year, until the seventh day of the month of the year, and it shall be a holy day. Therefore, all the worship
of the Passover shall be no worship.

And the offering of the altar for the offering of the sacrifice Mount Uzziah, a single mountain, for atonement, for atonement,
for a mountain from the high place of Tedira and its offerings, for the worship of Shalmin, for the Lord, for the sake of the Lord, and
for the sake of the Lord,

Chapter 29

And the day of the Lord's Supper, The seven days of the week are the days of the week, and the And you shall offer it and purify it as a sin offering to be accepted in the morning before the day of the sacrifice, and on the tenth day of
the month of Tishrei, a holy day of rest, and you shall abstain from eating and drinking, and you shall be clean from wearing sandals
and using a turban. All the work of the turban is not permissible. Worship and sacrifice of the high place before the Lord, to
come near to Ra'ava, Torah, one hundred and ten thousand On
the seventh day of the month of Sheba, the son of Imrin,
the son of Zafir, the son of Uzzi, the son of the goat, the sin offering of the sin offering of Kippur, and the burnt offering, and the burnt offering, and the sin
offering of the sin Demitkabel Baraava Kedam, Thorin, the sons of Thorei, Taltisar Azlin, every day, and Hasrin, Sekhumon, Shubain, seventy upon Shubain, Ammin, and the sacrifice will be Thalysar, Matartha, Dikhrin, Terin, Dimkarbin, Terin,
Matartha, Imrin, the sons of Shena, Arbisar, Shalmin, Dimkarbin, Tamnei, Matartha, Shita, Minhon, the sacrifice, Teri And they shall give one tenth
of the Torah, one tenth of the Torah, one tenth of the Dikhra, one tenth of the Dikhra, and one tenth of the Isroun,

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Tzapir, the son of Izei, one of the goats, sinned against Dimkarev Matarta, one of the goats, from the mountain of Tdira, and from the mountain of
Smidah, Dhintaya, to Minchata, and from Hamar, Nissuka, and from Byoma, Tinina, Dhaga, Dimtaliya, the sacrifice of Thorin, the sons of Thori, Thresar, to Thresar, Matarta, Dikhrin, Threrin, to Teri, Matarta, Imrin, the sons of Shena, Arbeysar, Shalmin, to Tishata. Matarta is a fifth of a mina of a
sacrifice, three mina of a mina, and a fourth of a mina, one mina, and a mina of a mina, Dhintaya for the wedding and the poison was removed, and on the day of the wedding, the
Dimtaliya sacrifice was offered to Thorin, Hadsar, Hadsar, Matartha, Dikhrin, Terin, Litrin, Matartha, Imrin, the sons of Shena, Arbisar, Shalmin, for the
tenth Matartha, forty-four, a sacrifice of three threes, and six, a sacrifice of one one, and a wedding offering of semolina. The Dhintiya and the Hamar are purified. What is the difference between approaching the Torah, the Dikhrei, and the Imrah in the Minyan, as in the Seder of
Dinah and the Tzaphira, one sin for one matratha, one bar from the Olat of the Tidera and the Smidah, the Dhintiya for the offering, and the Hamar are
purified, and on the fourth day of the month, the Dhikr of the Torah, the tenth for the tenth matratha, the Dikhrei, the Trine, the Trine. To
the tribe of Matartha, Imrin, the sons of Shena, Arbisar, Shalmin, to Hadsar, Matartha, the altar of offering, the altar of
offering, the altar of offering, the altar of offering, one One sinned a little from the ascent of Tdira and the midas of Dhintaya to Minhatah and Hamar Nisochah
and on the fifth day of the festival of Dimtaliya, Thorin, nine hours, nine hours, Matartha, Dikhrin, three hours, Matartha, Imrin, the sons of Shena, Arbisar,
Shalem, three hours, Matartha, three hours, Minhon, Makrabin, three hours, three hours, and ten hours, Minhon, one hour. One and a half
were taken for the offering and the plague was removed. What did they approach with my teachings and my teachings and my words in their meetings, like the Seder of Dinah and the Zephira, who sinned? One and a half were taken for the offering and the plague was
removed. On the day of the festival, the Torah was cut off. Tamnia, let Tamni, Matarta, Dikhrin, Terin, let Teri, Matarta, Imrin, the sons of Shena, Arbisar,
Shalmin, let Telisar, Matarta, one hundred The tsafira sinned one day, one month, from the altar of the tabernacle, and the smidah
was washed with water, and the sambar The king of the tribes of Matarta, Imrin, the sons of Shena, Arbeiser, Shalmin, Arbeiser, Matarta, Sekum, Dekal Imriya, Tamnei, and Tishai, Lemchaphra, on Tamnei, and Tishai, Lewatiah, and Minhathon, Smidah, Dhinata, and
Hamar, Nisachihon, what did they approach with my teachings, my decrees, and my words in their assemblies, as the order of their judgment? The tsafira of
the tzaffa, one hundred and fifty cubits, from the altar of the tabernacle, and the tzaffa of The sacrifice of the Lord is accepted in the morning, O sacrifices of the Lord, the light of the Torah, one before the Lord, one before the Lord, one for the people, the one for the children of Israel, the sons of Shena, the seven for the joy of the seven, the seven for the wedding day, the semolina, the flour, the flour, and the bitter, You have sinned one bar from the altar of the tabernacle and the altar of the altar for the offering and the burning of the fire.

The first offering shall be at the appointed time, the time of the offering

Chapter 30

And Moses said unto the children of Israel, All that is left is for Moses. And Moses spake by night unto the chief
captains of the children of Israel, saying, Let it be for the children of Israel, even for the children of Israel, even for the children of Israel, even for the children of Israel, even for the children of Israel.

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A man who is a slave to a slave girl, he will be punished with a fine, and A curse in the house of a woman until she has cursed a year, and she hears her vow, and all her vows are fulfilled, and all her vows are fulfilled, and all her vows are fulfilled, and she does not annul it, if she is heard on the day of judgment, or if she does not intend to fulfill it, and she annuls it when she hears it. A vow and a curse are a curse upon a soul that it will not be fulfilled, and from before it is hidden and hidden, and it is a curse upon her, except in the case of her father's wife, she shall be given from the wickedness of her vow, and she shall not be brought near to a man, and a vow is made on her, or the breaking of her vow, in her father's house, and she shall not be brought near to him until she has brought near. And a vow made by a man shall be established, and he shall not break it She has made a vow on her soul, and from before she was born, she was a slave, and she had a vow of dharma And all her vows shall be fulfilled, and all her curses upon her soul shall be fulfilled, and the night of her life shall be a night of her righteousness, and the righteous shall be in her house, and she shall not be afraid of the day of hearing. All the words of her judgment shall not be fulfilled, and she shall not be in her house, and she shall not know and pass over before. All vows and all prohibitions against the ascetic soul will be fulfilled in the day of the sacrifice, and in the day of the sacrifice they will be nullified. And whoever is silent will be silent and turn to the sacrifice from the day of the sacrifice to the day of the sacrifice. And all vows will be fulfilled, and all prohibitions will be fulfilled in the day of the sacrifice, and in the day of the sacrifice they will be fulfilled. And there is no sin in the day of hearing, and there is no evil in the day of hearing, and there is no sin In the days of Talutah, and she was in the house of Baalah.

Chapter 31

And Moses and Aaron, the son of Manasseh, said to the people, "You shall be a witness against the people of Israel, from Midian, and from Beth-el, as you have commanded your people." And Moses and Aaron, the son of Manasseh, said to the people, "You shall be a witness against the people of Israel, from Midian, and from Beth-el, as you have commanded your people." And Moses and Aaron, the son of Manasseh, said to the people, "You shall be a witness against the people of Israel, from Midian, and from Beth-el, as you have commanded your people." And Moses and Aaron, the son of Manasseh, said to the people, "You shall be a witness against the people of Israel." And Moses and Aaron, the son of Manasseh, said to the people, "You shall be a witness against the people of Israel." And Moses and Aaron, the son of Manasseh, said to the people of Israel For every tribe of Israel, you shall send a message to Hila, and you shall choose a righteous ruler and a message of repentance from the thousands of Israel. For the tribe of Sheba, the leader of the thousands, the leaders of the thousands, the leaders of the thousands, and To Moses, who was a great and mighty man, and to the king of Israel, and to the king of the Philistines And Hur, and Reba, the fourth of the five kings of Midian, and Balaam the son of Beor, whom they slew at Saipha, and there was a great fire in the city of Balaam, and there was Phinehas the priest, who pursued after him Batroi, Abed Milta, and Dekusmin, and Pharah in Avir, Shemaiah, by the hand of Idkar, Phinehas, Shema, Rabbah, and Kadisha, and Pharah in Batroi, and one of her sons, and her sisters. The soul of Saifah was taken away, and she came to the slaughter, and she opened her mouth before the camp, and she said to Phinehas, "You shall not b
When we ask you every day, when we are awake at night, I will tell you, "Your people are poor." And I will say to you, "Did you not go to Egypt to buy seed for me?" Laban the Aramean, a man of the tribe of Edom, sent Jacob to Egypt and brought him to you. And from the time they came out of Egypt, they brought forth a great multitude, and the Amalekites, and the children of Israel As for the tenth and four thousand in the garden, as for the night of the feast of the Lord, it is good to return to the place of your life, and from the hand of the mighty men of valor, and from the slaughter of the children of Israel, the kings of Midian, and the kings of Tapleon, and all their cities, and all their villages, and all their possessions, and all their plunder, and all their villages
They were newlyweds and they were in the house of worship, they were worshipping in a lamp.

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And they returned, and all the cities of Adita, and all the cities of Deborah,
and all the cities of Ain, and Beerah, and Ahitha, and all the cities of the children of Israel, and Shibiah, and Deborah,
and Adita, and Mishrah When Moses sat down to prepare for the Lord's work, and when
Moses had gathered together on the strategy of bloodshed, the elders of Alpin and the elders of Ma'awat,
from the army of the Sidrei of Qarba, said to Moses, "All that is written is a falsehood, Peor and Eve were in the
wilderness,
and they were all destroyed, and all the people who
were in the wilderness were destroyed, and all the people who were in the wilderness were destroyed, and all the people
who were in the wilderness were destroyed,
and all the people who were in the wilderness were destroyed, and all the people who were in the wilderness
were destroyed, and all the people who were in the wilderness were destroyed, and they were all From the beds of the
people of the land of Judah, the Lord of hosts Tadon Aloy said, "Elazar the priest said to the mighty men of Hela, 'This is
the brotherhood of the Oraita tribe, the
descendants of Moses, the descendants of Ram, the descendants of Hodhun, without their iron, the descendants of
Dahab, the descendants of Kaspa, the descendants of Nahas, the
descendants of Parzla, the descendants of Castira, and the descendants of Carchemish, all of whom are rulers,
without Golmiah or Pashtaiah, all of whom are from the beginning.'" The Lord will make you a better person in the
light of the world, and
you will be Shabia'ah and Tidkun and from Batar, as a sign to the Lord, and I said, "Be with Moses for a long time."

The father of Sherei, the son of Sheba, was a prisoner in Ainsha and Beira, and he received Hushabnah, and
Eleazar the priest, and the
chiefs of Abha, and he sat down, and he went out. The son of Deborah, who was among the people of Govre, was one of
them, and Adita, who
was among the relatives of Dinfak, was sent to Hila, and among all the people of Govre, was taken away. The relatives of
the king of Israel, the son of Hela, the daughter of Nesha, were
five hundred men, from the tribe of Torah, from the tribe of Hamri, and from the tribe of Ana, from the tribe of Deu, and
they were
divided among the men of the relatives of the king of Israel. They were to give a bed to Eleazar the priest, as a bed
for the dead, to Shema, and from the tribes of the children of Israel, one out of five,
from the tribe of Bethel. He took from the Torah, from the Hamri, and
from all the people of the city, and gave it to the Levites, the pure, for the purpose of the tabernacle, and the servant of
Moses, and
Eleazar, the priest, who was there, and
he made a covenant with Moses,
and he made a covenant with the people And a thousand and a hundred and a thousand One hundred and
seventy-five, and the sum of the Torah is thirty-three, and the drink is one thousand, and the sum of the
circumstances is
seventy-three, and the materials are one thousand and five. One hundred and seventy-
five, and the sum of the circumstances is one thousand The time of the Aphreasha was when Eleazar the
priest was called to the camp of Moses and the divisions of the children of Israel. The division of
Moses from Govreiah set out for Hilah and Eve. The total number of divisions was one hundred and
thirty-one, and the total number of Torahs was three thousand and six thousand, and the total number of Hamrei
was three thousand and six thousand. And five hundred and a half, and a daughter of
a man who will be removed by a thousand

And Moses took from the tribes of the children of Israel one fifth of the daughters of Nisha, and from Ira and Jehoahaz, and they
gave them to the Levites, who were clean, to the tabernacle of the congregation, as the day of the tabernacle,
and they brought near to Moses the captains of thousands, the captains of thousands, and the captains of thousands, and
they said to Moses, Your servant They received the sum of the mighty men of the kinsmen of Amana, and they did not let anyone be
ashamed of them, and they brought them near to the Lord, as if they were the gods of the gods. They brought the Midianites to
judge and to destroy them, and they brought the Arahites and the Midianites to their cities, and they brought the Aiylinites to their cities,
and the Hamaites to their daughters. They came to Hatiata, who was a Pharankata, and every man of the gods. Forgetting the Lord, the one who is

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Odnihon Katlia from Tzorehon Shirayah from Edreihon Izqata from Izgathihon Mechokia not from the house of Hadihon
But in all this there was no mercy for the sons of Einan Ben and not one of them was left behind
To live in one place, and not to die in a gift, in the Rashi's law, to the scholar of my knowledge, and to be remembered for the day of Dinah Rabbah, to atone for one's soul, before Moses and
Elazar the priest, there is a gold offering from the offering, all who have sinned, and
all who have sinned, all who have spread out gold, spread it out to hear, so that it may be removed a thousandfold.
And seven hundred and fifty of the rabbis of Alpin and of
the rabbis of Ma'avata, the chief of Dhi'la,
moved a man to his soul, and Moses and Eleazar the priest, and he came to the tabernacle of Zimna, Dochran, and Taba, and he came to the children of Israel before him.

Chapter 32

And in the cities of Sagiah, the children of Reuben and the children of Gad, the border of Lahad and Hamon, the border of Aram of Migdor, and the border of Gilead, and he found
a place of meat in the city, and the children of Gad and the children of Reuben, and they said to Moses and to
Eleazar the priest, and to the chief of the Kenizzites, to Maimar the Machletah, and to Madbeshtha the Machvertah, and to Beth. The
tigers of Hoshea, the ascent of Mera, the singing of the song of the tombs of Demesh and Beon, the ram's lair, and the fear of the
LORD, will be before them, when Israel settled, the lion will be like a lion to the house of Beer, and to your servant, the city, and
they will say, "Have we not forgotten your mercy before, you will love me?" The lion will be like a lion to your servant, to store up, do not transgress. And Moses said, The children of Gad and the
children of Reuben, the children of their brethren, shall give to the kinsmen, and ye shall build it, and
why should ye take away the reproach of the children of Israel from Me-i-bar to Ar-ra, Dihab to Hon, O ye children of Israel? Abaddon his servant, Ab-ha-
thon, as the potter of Jathon, from the cloth of Gi-vah to the cloth
of Jat, Ar-ra, and he shall remove it unto Nahala, Dait-chul, and Hamon, Jat. And I will make a covenant with you, and Caleb the son of Jephunneh, and Joshua the son of Nun, the
Aramaeans, completed the journey of the children of Israel, and they went around the wilderness of Israel,
and wandered in the wilderness forty years, until they had destroyed all the cities of the land of the Lord, and they came to Moses, the son
of the disciples of the Lord, the son of Moses, on the way to the city of the Lord Israel will be a prey to the plague of the wilderness,
and Joseph will be a prey to the people of Judah in the wilderness, and they will be a prey to all the people of Judah, and
they will be brought near to the wilderness, and they will say, "Let us build a city for ourselves, and let us build a house for ourselves." And we will hasten from the midst of the people of Israel until they build a house for themselves, and let them build a house for
themselves in the wilderness. The wise man from before the time of the Lord,
the inhabitants of Arah, did not go to Beth-na, until the time of the children of Israel, the man of the storehouses, but did not leave the
storehouses of Amnon, from Eber to the Jordan, and therefore Aber did not leave the storehouses of Amnon, from Eber to the Jordan, and said to Moses, "You shall not worship the day of the Lord, It is said, "The land of the Jordan is near, and it is said, 'The land
of the Jordan is near, and it And it shall not be that the day of the judgment is not fulfilled, O God, and he shall know that it is a duty, and he shall prepare his son to prepare Korin
for Tefal, and Dirin for Ankon, and Danepik for Pomkon, and they shall serve him. And they said to the children of Gad and the
children of Reuben in Ashkemota, "Hadda, Moses, and Maimar, your servant, shall serve him, all my servants, the chief of the guard." We have taken the land of Gittah, and all the cities of Jehon, Taman, in the land of Gilead,
and your servant Jei'bron, all the cities of Dim'zar, Hela, before the people, to the
relatives of the king of Babylon, and to the chief of the priests The children of Gad and the children of Reuben, the children of Ammon, the children of Jordan, all the children of Dimzer, shall pass over before them, as a people, and they
shall be driven out of the land of Kedemichon, and shall give it to the children of Ar of Gilead for a storehouse, and
they shall not pass over the children of Ammon, and they shall store it among the children of Ar of Diknaan. And the children of Gad and the children of Reuben shall write, and they shall say, All the children of
Demelech shall be destroyed. To your servant, we will be like a servant.

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We will go up from Aibar to the city of Diknaan, and from Aibar to the Jordan, and we will go up to the city of Moshe, the sons of Gad, the sons of Reuben, and the divisions of the tribe of Dimnasheh, the son of Joseph, the land of the kings of Sihon, the king of Amorites, and the land of the kings of Og, the king of Dimna, the king of Aram, Aram to its towns, in the territory of the towns of Aram. Hazor
Hazor and his sons, the sons of Gad, were Madbeshta, Machletah, Lachiah,
Machlet Shophanah, Machver Gramatha, Karaka
Tekiah, Beit Nimrin, Beit Haran, Korah, Hakkaria, Geder, Dean, and the sons of Reuben, the sons of his sons,
Beit Hushabnei, Maalath Marah, Kartah, Dithrein, Shokha. Makhabshan in Marmira is in Berisha, and the house of the tombs of Damesh, and the
house of Karta, Dbalak, Dphagrou, Mitman, Teut Peor, in Mador, the house of Baamsayah, and the house of Karta, Dmakfan,
Shura, the glyph of Shemahat, Gobria, and the house of Shiran, and the house of Bathar, Dbaninun, called the name of Shemahan, as Gobria, Dbanunun, and Azalu,
the sons of Machir, son of Manasseh. Gilead and its villages, and the Amorites of Deba, and Moses
gave Gilead to Machir the son of Manasseh, and he called it Baal,
and Jair the son of Manasseh, and Azal, and the villages of Capernaum, and called Jattan, the villages
of Jair, and Nobah, and the villages of Kenath, and the villages of Kophran, and called it Nobah, on account of its name.

Chapter 33

These are the burdens of the children of Israel, which they brought out of Egypt, to be their burdens, as they were to be served in the month of Nisin by the hand of
Moses and Aaron. And Moses wrote the days of their burdens, according to their burdens, on the day of their death, and
they were taken from their burdens in the month of Nisin, on the fifth day of Asr, a day before the month of Nisin. From the day of the Passover, the Israelites ate the Passover lambs, and the Egyptians ate the meat
of the dead The children of Israel came from the cities of the wilderness, and the children of Israel took them from the cities
of the wilderness, and they pitched in the tabernacles of the wilderness, and they took them from the tabernacles, and
they pitched in the wilderness From greatness and they were taken
from the joints of the Hira, and they passed through the body of the sea, and they were purified from the sea, and they went down on the shore of the sea, like the sea of the sea,
like the sea of the sea, and they went down from the sea, like the journey of a day in the desert, and they were brought
down from the sea And Shubain Diklin, all of them, received Shubain Hakimaya, and he sang Taman on water and took it from
the deer, and he sang on the poison of the sea, and took it from the poison of the sea, and he sang in the desert of Dasin, and
took it from the desert of Dasin, and he sang in Dafka and took it from Dafka, and he sang in the way of a siege, and took it
from the place of a siege, and he sang in Rafidim. And the dolphin of Yiddahon
from the pits of Oraiyta, there was no Taman Moi for the
feasts of the people, and they took them from the Rephidim, and
they sang in the wilderness of Desini, and they
took them from the wilderness of Desini, and
they sang in the tombs of the Dimshalai of Bisra, and they took them from the tombs of the Dimshalai of Bisra, and they sang in the courtyards of the place
of the shelter of Miriam the prophetess. And they took
from the quarters and served in Ritma, the place where the great multitudes
of the Ilans and And they took the silver and gold from the tabernacle of the congregation, and From Makheloth
and served at the Makheloth event and took it from the Makheloth event and
served at Tarah and took it from Tarah and served at Mitakah at the location of Debasimin
Mohi and taken it from the location of Debasimin Mohi and served at Hashmona and taken it from Hashmona and
served at the location of Mardutha and taken
it from the location of Mardutha and served at the Beeri of Aqta And they took from the people of Aqta and
sang in the sky and found a place of tickling. And they took from
the sky and found tickling and sang in the goodness of a place of good and rest. And they took from the place of
good and rest and sang in the magazine.

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And they took them from Maghsatha and sang in the water
of Tarangula. And they took them from the water of Tarangula. And they sang in the desert of the cold of
Tovar Parzla. He was a priest. And they took them from the priest and sang in Taurus Umanus
in the fields of the red field. And Aaron the priest was a priest for Taurus Umanus, on the day of the death of Taman in the year of Arba'in.
To bring the children of Israel out of Egypt in Yarchah, a fifth of a share in Yarchah
And Aaron the son of Maah was one hundred and twenty years old when he died in the
mountain of Uman, and Amalek heard of the slaying of the Amalekites, and Ithver in the Canaanites, and king in Arad, and
the house of Moab in the south of the land. And the children of Israel came unto
him, and Agag in the land of Hon, and Gamar in Jathon, and the house of Kirjath-kire, and they brought him from the
mountain of Uman, and he
served in Zalmonah, and in the place of Hobaim, and in the land of Or. Edom and Teman, the people of Akkad, the people of Arah, and the
people of Zelomon, and the people of Punon, the place where the birds of the flock
of Jehoiada were And they took them from Megizta and they sang in the
Divun of Beit Mazla. And they took them from Divun of Beit
Mazla. And they sang in the Divun of Beit Mazla. And they sang in the Divun of Beit Diblatima of Taman, Itchasiah of Mehonon
of Beira, on the back of the Divun, the Divun of Beira, and
And they took the Hebrews' tents and camped in the land of Moab by the Jordan, from Jericho, from Beth
Jeshimoth to the brook Shitin in the land of Moab, and they camped with Moses in the land of
Moab by the Jordan, to pass the night with the children of Israel, and They will be humbled and
humbled, and all the inhabitants of Ar'a will be removed from their homes and will be covered,
and all the houses of their worship and all the idols will be covered, and all the idols will be put to shame.

And the inhabitants of Arah shall dwell in Arum, and they shall dwell in Aram, and they shall dwell in Ahab, and they
shall dwell in Meruth, and they shall dwell in Arad, and they shall gather together All the inhabitants of the region will be
from the beginning and there will be what remains of the land to be used for the sake of the people in the eyes of
the people, and they will surround the people to be used as a shield in the city, and they will be strengthened, they will be used
on the land of the people, they will understand it, and they will be able to work hard for the people to be used for the sake of
the people.

Chapter 34

And the LORD spake unto Moses,
saying, Go up from Aram, and go up to the plain of Canaan, and encamp in Demilcha Madinha and he will circle to make a
border from the south to Misikata Daqrabim and he
will pass to the Zinni Twar Parzla and he will be a sign from the south to the cloth of Geua and he will pass to Tirit Adria and he
will pass to Kisam and he will circle to the border from
Kisam to the Nile of Demizraei and he will be a sign to the Arabah and the border of the Arabah and he will be a sign to make
a sea The ocean is vast and its borders are divided from the beginning with the waters of the first
heaven, the sea is vast and its waters are From Taurus, Oumanus, they are planning to
make a march to Tiberias and to spread the fire of the fire from the mountains of Citrov, they are planning to spread the word
of wrath and to spread the word of Snigora and Divokinus and Tarangula to Caesarea, a march to Ablas of Dicylcaea and to
spread the fire to the horn of Zechuta and to the hill of
Dachtmona and to spread the fire of The land of the city of Debir, the city of Sakhal, and the land of the city of
Rabbah, the city of Dimmitzah, between the city of Einwat and the city of Darmesh, the Lord's law, to establish the boundary of
Ziphuna, and to establish the boundary of Madinah, from the city of Einwat to Aphimiah, and to establish a boundary from
Aphimiah to the walls of
Madinah to Einwat, and to establish a boundary to the cave of Sanyas. And from the cave of Sannios, the border shall
be as far as the tower of Talga, and from the tower of Talga, the border shall be as far as the fountain of Einan, and from the
fountain
of Einan, the border shall be as far as the fountain of Einan, and shall be as far as the
wilderness, and the borders of the tower of Perezla, from the hand of Mizpah, the hand of Eblo, and the hand of Demucha,
the hand of the tribe of Reuben, to the gathering of the corn of the kingdom of Edom, the storehouses of the tribe of Reuben.
And Gad and Pelegoth, the tribe of Manasseh, and Jehoahaz, the border, and the border of the sea of Dignirsar, from

Madinha

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And the land of the Jordan, and the sea It was given to the tribe of Aram to be the ninth of the tribes of Reuben, the sons of Reuben, the sons of Gad, the sons of Reuben, the sons of Abaddon, the sons of Dimnashe, the sons of Achsanthon, the sons
of Achsanthon, the sons of Aram To Jordana Madinha

And it came to pass in the night, that
Moses said unto them, Aileen, the name of Goberiah, the storehouse, to be the house of Arah, Eleazar the priest,
and Joshua the son of Nun, and Amarcol the son of Arah, of the tribe of Sheba, Titburn, to
be the storehouse, Arah, and Aileen, the name of Goberiah, of the tribe of Debir, of
Judah, Caleb the son of Jephunneh, of the tribe of
Simeon, Samuel the son of Ammihud. For the tribe
of Benjamin, Elidad, son of Chislon; for the tribe of
Dedan, Amarcol, Buki, son of Jagli; for the tribe of Divnei Joseph; for the tribe of Divnei Manasseh,
Amarcol, Haniel, son of Ephod; for the tribe of Debib'i Ephraim,
Amarcol, Kemuel, son of Shiphtan; for the tribe of Dib'ulun,
Amarcol, Elizaphan, son of Parnach; for the tribe of Debib'i Issachar,
Amarcol Paltiel son of Azan, for the tribe of Asher, Amarcol
Ahihud son of Shelomi, for the tribe of Divnei Naphtali, Amarcol Pedahel son of Ammihud.
The children of Israel shall not be cut off from the land of Canaan.

Chapter 35

And Moses in the land of Moab by the Jordan gave it to the chief of the children
of Israel, and gave it to the Levites from the treasury of their covenant, Kirvin, Mitsab, and Parvilin, Kirviah, and their suburbs. They shall give it to the
Levites, and Kirviah shall be their suburbs, Mitsab, and their suburbs, and their suburbs shall be their suburbs, and their suburbs shall be their suburbs. And to all the needs of the sons of the Levites, and to
Garmidei and Karta in Mitzah shall be the law of the land, that the Levites shall have a portion of forty and thirty Korians, and And the children of Israel shall be called by the name of the LORD: and the children of Israel shall be called by the name of the LORD. And Dicnaan and
Zmanun to make Koryan in Shukin and the houses of the Hizvatha Kirvin Kaltan Yehovhan to make and Yaruk to Taman Katula Diktula Bar Nash in his rest
and Yahovhan to make Kirvaya to Miklat Katula from the land of Adam and Katula will not die until
the day before they were born as he was married to Dinah and Kirvaya Deityan Shit Kirvin Kaltan The LORD will give you the land of the valley of Kirjath-naan, the land of Kirjath-kaaltan, and
the land of the valley of Kirjath-
kaaltan, which the LORD will give to the children of Israel, and to Giora and to Tothvah, the land of
the LORD, the land of the valley of Kirjath-hail, the land of Sheba, the land of Mesopotamia, the land of the Amalekites And if there is no mana
in the land of the dead, and the great slaughter thereof, he shall be killed, and the great slaughter thereof shall be killed.
And if there is no mana in the land of the dead, and the great
slaughter thereof, he shall be killed, and the great slaughter thereof, he shall be killed, and the great slaughter
thereof, or if there is no mana in the land of the dead, and the great slaughter thereof, he shall be killed. He will kill Katula, the son of Adam, he
will kill Katula, as he killed her from the womb to the womb of the daughter of Dinah, he will kill
her, and she will not be able to drive away, and she will not be able to direct, and she will not be able to live And the great
slaughterer, he will be killed

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And he did not leave his body without a trace, nor did he seek to kill it, nor did he seek to kill it with any stone And he will drink as the wine of the year of the Lord from the hand of the king of Adam, and he will drink as the wine of the year of the Lord The house of Israel,
in the wilderness, is called, and in the discovery of her nakedness, and in the secret of Adam's wickedness, and she is in her hands for their vanity, fleeing to die in the wilderness, she is in her shadows, and there is no shadow cast down, as I have said.

And he will not be able to destroy all the terror of the great priest, the four who are standing from the border of Karta, the

Decaltai, the valley of the river, to Taman, and he will forget the time when he will go to the city of Adama from Bara to the border of Karta, the
Decaltai, and he will kill the time when he will go to the city of Adama, the great priest, the night of his life, the order of the Arum, in the city of Karta, the
Decaltai, he will return to the city of Dimut, the four priests, and from Batar The image of a high priest who is a great man,
Every martyr who is killed in the city of Nash on the pretext of a martyr's death, he shall be killed in the city of Dina, and he shall be a martyr, and he shall not be killed in the city of Nash,
and he shall not be given a ransom for his life. If he is killed in the city of Nash, he shall be killed in the city of Dah, and he shall not be given a ransom for his life. For the sake of the Lord, for O my tabernacle, which is in the midst of the
children of Israel.

Chapter 36

And the chiefs of Abha, the sons of Gilead, the son of Machir, the son of Manasseh, and the chiefs of the sons of Israel, Gilead, the son of Joseph, and Melillu, before Moses, and before Rabbah, the chiefs of Abha,
And they said, "My Lord, I command you, O Israel, to give the storehouse of Zelophehad, the brother of Libnah, to his daughters, and to give one of the sons of Shibtiah, the leader of the Israelites,
to live in it, and their storehouse shall be separated from the storehouse of Abatha, and it shall be added to it."
The storehouse of Shibtiah shall be for the Lord, and from Adad the storehouse shall be
withheld, and the Lord shall not give Jublah to the children of Israel, and their storehouse shall be added to the storehouse of Shibtiah, which shall be for the Lord, and
from the storehouse of Shibtah, their storehouse shall be withheld, and Moses shall command the children of Israel to be on the day of the Lord, day by day. The tribe of Sheba, the tribe of Joseph, the chief judge of the court of the city of Sheba, the chief judge To the tribe of Horona, a man of Aram, in the storehouse of the tribe of Dabhath, a man of Iddokon, of the children of Israel, and all the brethren that are in the storehouse of the tribe of Dibna, of the children of Israel, one of the seed of the tribe of
Daboha, shall be for you in the place of the dwelling of the children of Israel, a man of Ahabathi, the storehouse of Ahabathi.
And the storehouse shall not be sold from tribe to tribe, nor shall it be sold to a man in the storehouses of Jeddak, the chief of the tribes of
Israel, who shall be the chief of the tribes of Israel. And Moses took Abada the
daughter of Zelophehad, and Eva, Mahlah, Tirzah, and Hagal, and Milcah, and Noah, the daughter of Zelophehad, of the sons of Habibia, to be a priest of the children of Manasseh, Joseph was given a place to live and a place to store food for the tribe of Gennesath, the father of Abohen, near Pikodayah, and the Sidrei Dinaya, who were scattered among the people of Israel in the land of Moab by the Jordan near Jericho.